

Calvinist Contact

A Reformed Weekly

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South Africa is nearing civil war; leaders say time is almost up

Alison de Groot

SOWETO, South Africa — The violence in Soweto, the sprawling black township outside Johannesburg with an estimated population of three million, is reaching the boiling point, according to reports coming from the area.

During the first week of May, over 100 people were shot, stabbed or hacked to death in the black townships in political violence between supporters of the African National Congress (ANC) and supporters of the rival Inkatha Freedom Party. More than 40 people were murdered in one 24-hour period alone that week.

Churches stepping in

That same week, described as a "crucial" time for South Africa by ANC deputy president Nelson Mandela, the South African Council of Churches (SACC) embarked on an attempt to draw the warring parties to the peace table.

Rev. Frank Chikane, general secretary of the SACC, led church leaders in some shuttle diplomacy efforts. Those efforts included a meeting with President F. W. de Klerk to discuss peace proposals by the church leaders, and a meeting with Mandela to discuss the ANC's ultimatum to the government that it take serious steps to end the violence or the ANC would pull out of all negotiations.

One of the proposals explored was that the SACC should play host to a multiparty peace conference, taking over this role from de Klerk, who has proposed that such a conference be held in Pretoria on May 24-25.

However, if no solution is found soon, it appears as though the violence could escalate into a full-blown civil

war. Mandela warned that the first few days of this month would "determine whether or not our hopes of moving forward quickly toward the establishment of a non-racial, non-sexist, democratic society in our country are to be dashed even before we have begun to negotiate."

Split possible

Inkatha executive Musa Myeni told a rally a few days after Mandela's statement that Inkatha will mobilize 100,000 men to defend its supporters against intimidation by any rivals. He promised the force will be launched within seven days unless the ANC ends the violence.

However, Zulu Chief Mangosuthu Buthelezi denied any knowledge of Myeni's plan, saying he regarded it as "dangerous." And following a heated discussion between the two Inkatha leaders, Myeni said he stood by his announcement.

Observers say the disagreement could signal the first split in the Inkatha leadership.

Many ANC members say they now believe that the only solution is to destroy Inkatha with force. Reporters in Soweto last week witnessed a determined bloodlust from both the red-headbanded Inkatha *impis* (Zulu battle formations) and the white-headbanded ANC "comrades."

As far as de Klerk's government is concerned, the situation is not out of hand: "We are in control of the situation," Law and Order Minister Adriaan Vlok assured South Africans.

De Klerk himself recently released a public relations photograph of himself and two five-year-old "inseparable friends," one of whom is black, the

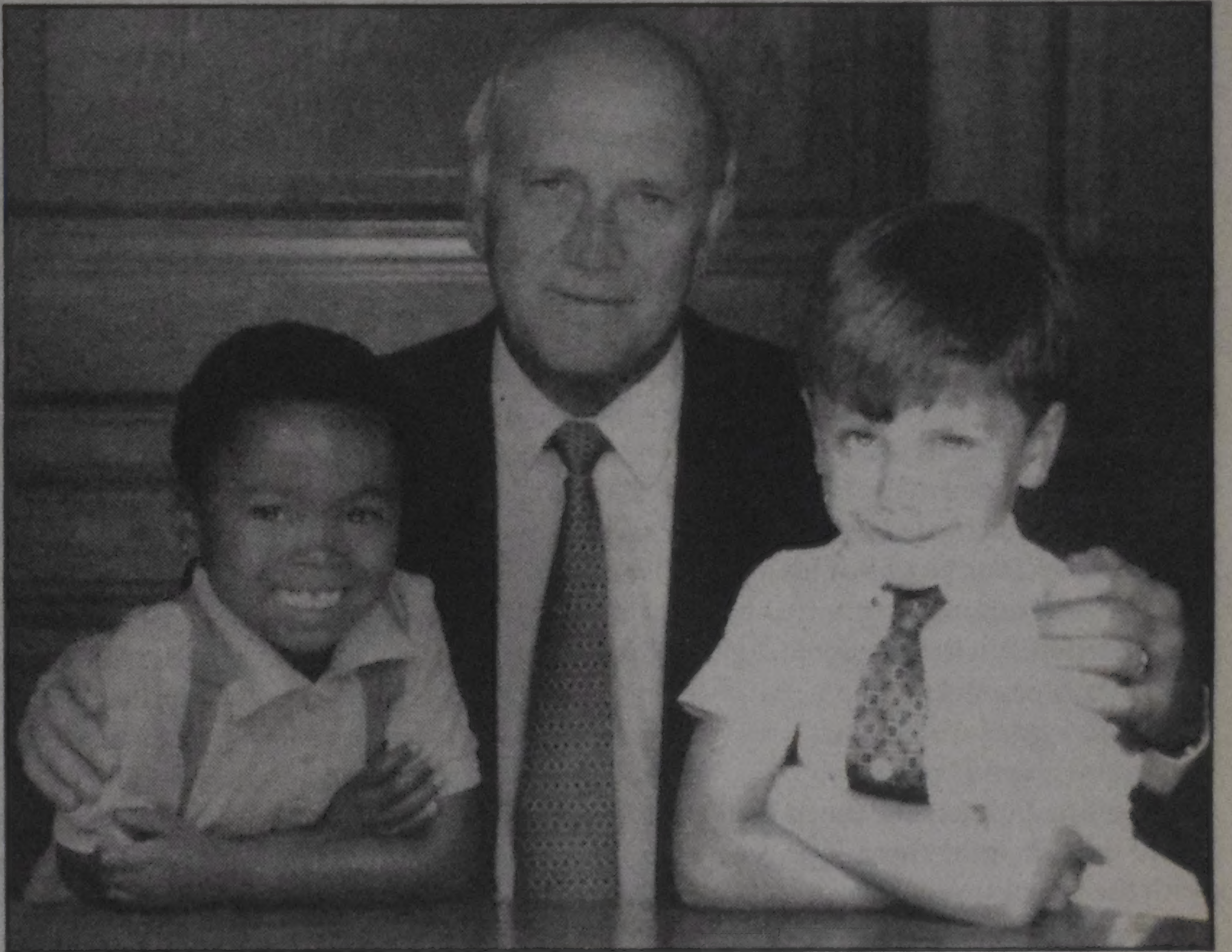


Photo: Courtesy the Sunday Times

Millions of Britons recently saw this photograph of President F. W. de Klerk posing with inseparable friends Violet Maphankgane (left) and Lihan Steynberg, both aged five. Lihan's aunt, Mrs. Yvonne Lottering, 1990 Businesswoman of the Year, arranged the meeting after a request from London. At the Steynberg home in the Pretoria suburb of Florauna, Lihan's mother, Kobie, told Johannesburg's Sunday Times that the children had grown up together (Violet's mother, Mrs. Betty Maphankgane, works for Lihan's grandmother). "You can't pry these kids apart," said Kobie. "Tears are inevitable when it's time to go home, one to Mabopane township and the other to Pretoria North."

other is white. The picture appeared in the colour magazine *London Mail on Sunday* with the accompanying comment: "It would be easy to scoff at this acceptable face of South Africa and dismiss it as a shrewd exercise in public relations. But Mr. de Klerk, of all people, must know that tragedy awaits if the opportunity for peace and harmony is now lost."

Breeding violence

Some ground-level supporters of both parties seem to have their own agendas, however. In certain township areas anarchy is reigning. Thug elements on both the ANC and Inkatha sides have moved in to capitalize on the volatile situation, burning and looting with abandon, according to reports from the area.

Some feel the ongoing violence is weakening the struggle for liberation of

black South Africans. A recent editorial in *City Press*, South Africa's largest-circulation weekly newspaper catering to black readers, stated that "the frightening fact is that violence has become a new faith — a form of idolatry."

"It is tragic that black South Africa seems to have a death wish. White South Africans are watching in horror. Many already doubt whether we have the right to tell the world that our struggle for liberation is just, or that we have understood what democracy means," the editorial continued.

Chikane, of the SACC, says the only way to avert further violence is for the government to stop it. He says he hopes the meetings with de Klerk and Mandela will find a solution to break the deadlock.

With files from the Toronto Star.

Tune into the future, World Vision asks churches

Robert VanderVennen

TORONTO — A fundamental restructuring of Canadian society is

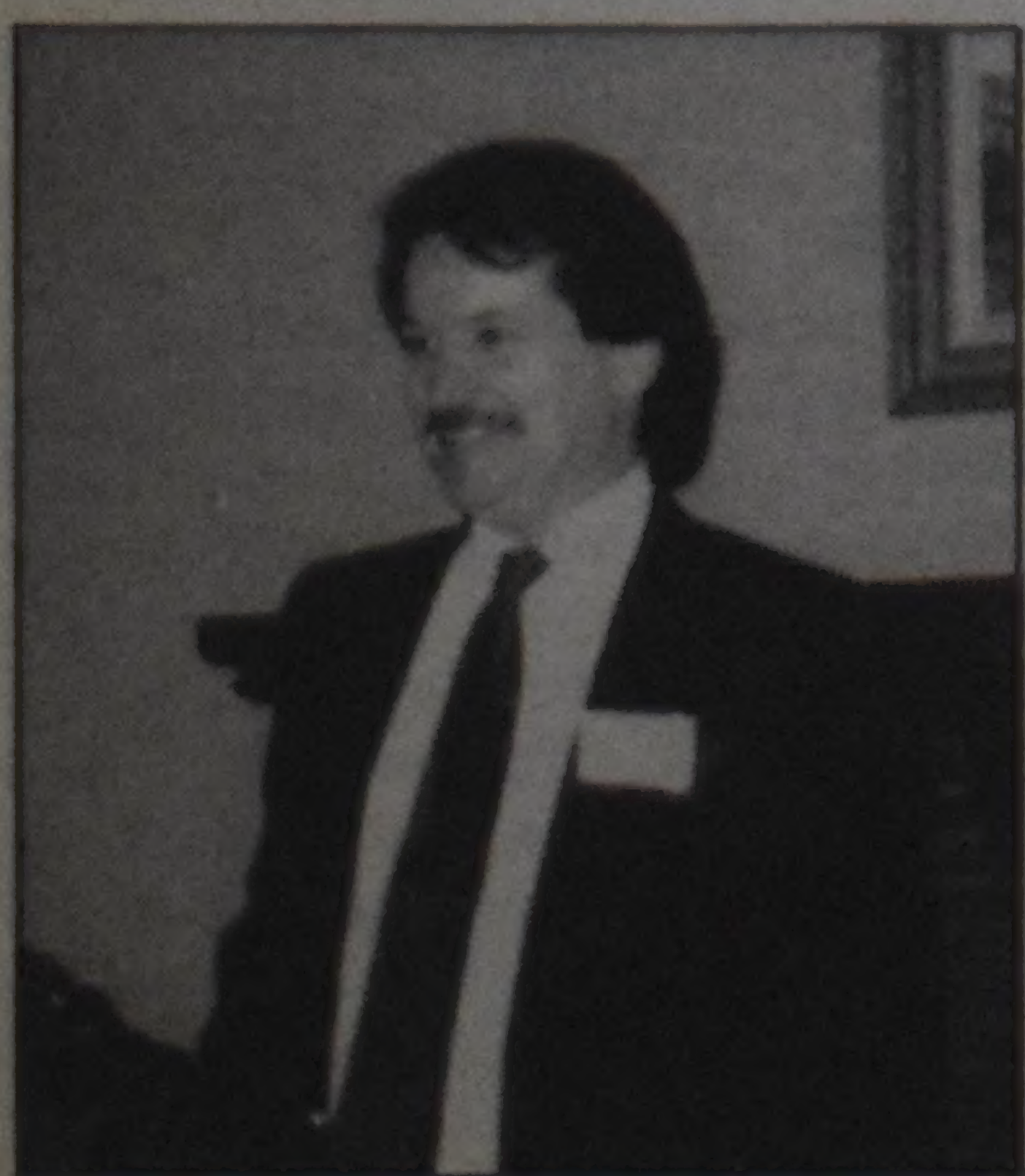


Photo: Robert VanderVennen

Reginald Bibby says that Canada must move away from relativism and individualism.

taking place, says constitutional lawyer Peter Jervis. And the church needs to understand cultural issues and look ahead, rather than simply look back at the glory years.

Jervis brought this insight to Toronto in one of four "Critical Issues Forums" organized by World Vision Canada. Sessions are also being held in Calgary, Halifax and Winnipeg. World Vision feels that "too often the church attempts to do its job with little reference to the context and culture in which it finds itself."

The Charter of Rights and Freedoms, which reflects the values of our nation, has profoundly changed Canadian society, Jervis said. The charter is a good thing in many respects, he added. But it includes the right to freedom from religious coercion. The church no longer controls Canada's political

agenda. So the church should be involved in public policy by developing networks and models for religious intervention, unlike the issue of The Lord's Prayer in public schools, in which the church was absent.

Today's relativism and individualism follows the authoritarian pre-1960s which emphasized conformity, said another participant, Reginald Bibby, sociologist at the University of Lethbridge and author of the new book *Mosaic Madness*. But we are finding that today's moral mosaic means that everything is relative, that a shared conception of truth has faded like mist, he says.

How could we have expected an integrated outcome to multiculturalism? Right now the American idea of the melting pot sounds attractive to many Canadians. "Current catering to

individual demands represents a sellout of gigantic proportions," insists Bibby.

See INTEGRITY—p. 2.

Thinkbit:

He who begins by loving Christianity better than truth, will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.
Samuel Taylor Coleridge

In this issue:

Stephanie Baker Collins asks from her own experience: what kind of place is there for women in the church? p. 10
The Spirit came among us at Pentecost p. 11
Education news from across Canada pp. 12-13

News

Relief committee and chaplain work to clean up after tornado hits U.S. Air Force base

Alison de Groot

MCCONNEL AFB, Kansas — A tornado touched down on a U.S. Air Force base just outside Wichita, Kansas, earlier this month, destroying 105 homes and 10 buildings, including the base hospital and child-care centre and damaging another 45 homes. No one was killed or seriously injured; however, damage is estimated at \$120 million.

Maj. Marinus (Ren) Vande Steeg, a Christian Reformed chaplain stationed at the base, says he watched the tornado come within four blocks of his home where he and his family were sheltered in the basement.

Vande Steeg recently returned from duties in the Persian Gulf and is now counselling families stationed at the base, helping them cope with the dramatic damage

caused by the tornado.

Hysteria

"Within a half an hour we had a disaster relief centre set up," says Vande Steeg, whose immediate task was to act as a "steadying influence" to calm those who were "hysterical."

Vande Steeg says his experience working with United Van Lines during college came in handy as he helped load onto trucks furniture that could be salvaged immediately after the tornado.

The Christian Reformed World Relief Committee (CRWRC) has sent an assessment team to the area to offer recommendations on the possibility of a long-term, interfaith rebuilding effort, according to Mike Bruinooge, director of the CRWRC

disaster response committee. Interfaith volunteers are currently working in the clean-up effort; however, Irv and Barbara Mosher, a husband and wife team working for the CRWRC, will recommend within two weeks whether or not there should be an interfaith involvement in rebuilding.

Besides the base, three surrounding communities were hit. According to Bruinooge, a total of 400 single-family homes were destroyed or damaged, as well as another 300 mobile homes.

Bruinooge says the assessment takes two weeks because the CRWRC and other interfaith teams will wait until both the U.S. federal government and the Red Cross have determined what they will provide in terms of relief aid.

'Integrity and credibility' challenge for churches

...continued from page 1.

We are having trouble knowing the difference between the free expression of many viewpoints and the valuing of a viewpoint. We don't like to hear talk of right and wrong. Religion, too, has ceased to be an authority.

Cultural diversity is a great resource, Bibby says. He calls for a different balance between the interests of the individual and the group as a way to rebuild the strength of Canadian society.

Hazel Campayne, a black educator who came to Canada from Guyana 11 years ago,

pointed out that churches tend to avoid the subject of racism. She asks how God's people are able to lead the way to dignity for all. She said that there is a long history of racism in Canada, and that racism exists within the church, too.

Integrity and credibility will be the concern of churches in the 1990s, said Don Posterski in the final presentation to the forum. Christians and churches have become marginalized in Canada, and now must give the world permission to be itself while taking permission to be Christian. We

must commit ourselves to truthful words, and especially to discernible needs, urged Posterski. Our society has become saturated with words, and the inner integrity of deeds is needed to validate the words.

Posterski recently became vice-president for national programs of World Vision Canada.

The point of the forum is to call the church to give attention to its cultural context and to trends that shape our society in order to make the voice of Christ heard in our land.

How much aid is enough for Kuwait and Iraq?

Larry MacDonald

TORONTO (Canadian Scene) — The Canadian government is sending \$1.4 million to assist in humanitarian aid in Kuwait and Iraq.

The Minister for External Relations Monique Landry

said that the money is being used for basic health care and will be channeled through the Canadian Red Cross and will come from the Canadian International Development Agency (CIDA).

Part of the money will be used to help hospitals in

Baghdad to have clean water. This will come from a machine provided by the Canadian Red Cross.

The International Red Cross has already supplied two "Waterline" machines which purify, sterilize and distribute 110,000 litres of clean water daily. The third machine will handle 80,000 litres of water.

The first priority of the International Red Cross is to ensure a minimum daily supply of drinking water per person in Baghdad, a city of 4.5 million people.

The water system in Baghdad is working on emergency generators. The sewage treatment in the city is not working, resulting in back-ups during rainfall.

In addition to lack of power, there is a shortage of chemicals for water purification. The International Red Cross has been authorized by the United Nations Sanctions Committee to import needed chemicals into Iraq.

Perspective on Politics

Paul Marshall



Follow love commandments, not prophecies, in the Middle East

Many Christian responses to the war in the Persian Gulf have something to be said in their favour, and most can also be subjected to sharp criticism. However, there has been a type of response among some evangelicals which causes me special concern. This is a position ostensibly based on a view of biblical prophecy.

Certain people have argued that figures and places such as Saddam Hussein and Iraq are prefigured in the Bible: indeed, the juxtaposition of Baghdad and Babylon seems to cry out for some such link.

John Walvoord's book from the 1970s, *Armageddon, Oil and the Middle East*, is an example of this genre. Zondervan recently reprinted it with a run of some 550,000 copies. It has been selling well.

I don't want to argue here with this style of biblical interpretation *per se*, though it's not an approach with which I agree. I'm more concerned with how people proceed from this type of approach to their political principles.

Evil people fulfil prophecies, too

Basically, many people seem to see events foretold in the Bible, whether an assault on Israel or the war in Iraq. And then they support the policy of (usually) the U.S. or Israel, as these policies will bring about the fulfilment of the prophecy. It is *this* way of deciding how to act politically that I want to suggest is unbiblical. Just because something may fulfil a prophecy, or even defend God's chosen people, doesn't make it right.

Suppose, for example, the Soviets were apparently about to attack Israel and thus, perhaps, trigger a whole set of biblically ordained events. Would we be justified in supporting the Soviet move? Should it be defended just because it might, eventually, help bring about a desired end? I think not. One might as well support Saddam Hussein on the grounds that he was fulfilling biblical prophecy.

Some might protest that their aim is not to support anyone whose action may inadvertently have a specific desired result, but rather to support those who are trying to achieve what God has said will come about.

But this, too, is a questionable procedure. In the end of 2 Chronicles (26:17) we read how God brought up the King of Babylon against Israel. God gave Israel into Babylon's hand (Isaiah 47:6). This was partly to give the land the sabbath rest which God had promised (2 Chron. 36:21).

But Babylon was doing evil, enslaving a people and burning down the house of God. Jeremiah spoke judgment against Babylon for its misdeeds.

No excuse to participate in evil

God uses even the evil that we do, but also condemns that evil. For us this means that although God may bring good out of evil, we never have an excuse to participate in that evil.

We should seek to find our task in the world, not by trying to find out what God might bring about but by following the explicit commandments God gives.

In this, as in all things, it is not our job to determine the final outcome: it is our job to try to obey God's commandments, in international relations as elsewhere.

In this as in all things it is God who will weave the strands of history faithfully to fulfil his promises.

God calls us to love our neighbours in Israel, in the U.S., in the Soviet Union, in Kuwait and in Iraq. We are called to seek peace and justice in the Middle East, as elsewhere. This, not any view of predictive prophecy, is our criterion for judging any war.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

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Pressreview

Carl D. Tuyl



Bangladesh is under water with hardly enough room left to bury its dead, and four million people are at serious risk; earthquakes are ruining the lives of thousands of people; there is famine in Ethiopia; the Kurdish people are leaving their dead children in mountain graves; and burning oil wells in Kuwait are spewing their poison into the air. All that seems to put the Canadian constitutional crisis down a couple of items on the list of the world's important events.

Yet we experience most intensely that what happens closest to us, and this constitutional debate requires a lot of our attention. Mr. Clark, quietly but energetically, is engaging in dialogue with government leaders. Mr. Chretien has proposed "a symmetrical decentralization" and expressed the rather strange, albeit probably legally correct, idea that there could be a new constitution without Quebec's approval. Mr. Bourassa could have called that the impossible dream, but he used a slightly stronger term, calling Chretien's suggestion "stupide."

In the meantime Keith Spicer chose the United Loyalist bastion of Brockville, Ont., for his last stand, the last public appearance of the Citizen's Forum on Canadian Unity. The report of that commission should be ready by July 1, and Mr. Spicer suggested that the cost might be less than the \$27 million he originally mentioned. Perhaps \$26,999,999.99?

Monsieur himself wants to meet with Chretien and McLaughlin in the next few weeks to discuss possible constitutional initiatives. Everybody is working under a full head of steam, cramming like a sophomore before exams because of Quebec's deadline of the fall of 1992. The time is short....

The federal government will spend \$100 million over six years to help protect the fragile environment of the Canadian Arctic. Most contaminants are believed to come by airstream from Europe. The MP for Western Arctic, Ethel Blondin, with an imaginative criticism, called it a "snow job."

That nut Keegstra who feels called to proclaim that there

never was a Holocaust will get a new trial. It will cost too much money and receive too much publicity. Why not let Mr. Keegstra blow his bubbles? They will explode by themselves.

Canadian visas are still for sale. Begun in 1986, our immigrant investor policy still allows people who are willing to lend \$250,000 (depending on the province) to a Canadian business venture for a period of five years to come to the very front of the immigration line.

There is a bit of a skirmish over the Canada Election Act. The Reform Party thinks that it deserves more than the seven minutes of TV time it will get according to the act in the next election. It is trying to talk the other parties into giving up some of their own time. Fat chance; talk about your impossible dream. Monsieur, of course, appointed Western MP Don Mazankowski, previously minister of just about everything, to the portfolio of finance to fight off the presto reformers who are gaining popularity by the buckets full.

The *Globe and Mail*, which is supposed to be the guardian of journalistic propriety, the prim, buttoned-down, straight-on-the-narrow-path paper, descended to the level of gossip nitwits by publishing unsubstantiated rumours about Monsieur falling off the wagon. Let *Calvinist Contact* rise up in indignation and make the truth known to one and all: Monsieur is an absolute teetotaler who has not consumed alcohol in a dozen years.

Newfoundland unions have also started a campaign of their own. "Clyde Wells lied," they proclaim on posters, bumper stickers and buttons, and noisy demonstrators are yelling it whenever the premier steps out of his car. This is in response to the one-year wage freeze that appeared in the Newfoundland budget proposals.

A lot of money that belongs to taxpayers got stuck in the computers of Revenue Canada when 20 (yes, twenty) programmers walked off the job refusing to fix a crashed computer system. I hope some of their own money was included in the crashed

program. Makes me think of an old joke: two men are standing in front of this huge government building. "How many people do you think work there?" one asks the other. "'Bout half," the man replied.

Everybody remembers the splendidly uniformed former American surgeon general, C. Everett Koop. How many people know the person who currently holds that office? She is Dr. Antonia Novello, a woman in office. Women also served in the Gulf War. Of all the American troops, six per cent were women. Twelve women died, five in action, and two were taken prisoner.

The new Kuwait government brought in to replace the one that resigned turns out to be a little royal family shuffle. The royal family retains the top jobs: prime minister, foreign affairs, defense and interior. The opposition, a very respectable group of people who have been clamouring for a bit of say in the "new" Kuwait did not even get a token position. Whatever has returned to Kuwait, democracy was not part of it.

The Americans have agreed to open a temporary office in Hanoi. When this was announced it was stressed that the office's sole purpose was to investigate the fate of the 2,278 Americans still listed as missing in action from the Vietnam War. It would not be an embassy in disguise. Yet the Vietnamese government is hoping that this might be the beginning of the end of America's trade embargo against Vietnam, and maybe a hint that a diplomatic relations between the two countries will be re-established.

In July of this year the last 17,000 Cuban soldiers will leave Angola. That will be the end of Fidel Castro's military adventures in Africa. The Cuban international brigade has left 2,000 dead on African soil. The paralyzed Cuban economy, robbed of much of its Soviet assistance, was probably a more forceful contributor to the withdrawal than was Fidel's diminished desire to bring his revolution to the dark continent. Fidel is going broke. He has already given up cigars.

Germany's unity treaty named Berlin as the capital of the country, and now Chancellor Helmut Kohl wants the German federal parliament to move from Bonn to Berlin. Finance ministers, however, always spoil the fun, don't they? German money czar Theo Weigle, wailed that there is no money to finance the move, which he estimates will cost \$3.4 billion. Tune in to see whether Helmut will stay put.

Money, money, money — detectives in Bristol, England, complained that they are having to catch buses to investigate burglaries because of a shortage of police cars. Maybe the buses will get them there faster. I looked up the plural of bus in Funk and Wagnalls: buses are vehicles; busses are kisses!

The Trabant, a.k.a. "Trabby," that ugly, stinking, but valiant little East German car, is no more. The last cramped, boxy model rolled off the assembly line some weeks ago, putting lots of workers out of jobs. The road from communism to capitalism is strewn with many victims.

President Bush experienced heart irregularities and most of the world press expressed doubts about Vice-President Quayle's capacities. It is not the first time that general opinion was doubtful about a vice-president's ability to lead the country. They called Harry Truman the haberdasher from Kansas when he was vice-president. Truman did O.K., though.

Here is an important news item for Christian Reformed ministers: Switzerland is abolishing most of its anonymous bank accounts. Where are we gonna stick our money now? Lichtenstein, maybe?

French prime minister Michel Rocard made a pilgrimage of atonement to New Zealand to lay to rest the ghost of the Rainbow Warrior, the Greenpeace anti-nuclear flagship that was sunk by French secret-service agents in the Auckland Harbour in 1985.

Rocard, however, made no apology for French nuclear testing in the South Pacific, saying new and harmless tests would begin soon. He called New Zealand's opposition to those tests "weird." New Zealand's prime minister, Jan Bolger, replied with a logical observation: if those tests were so safe they should be conducted in France. *Voila!*

The *Saturday Evening Post* was probably quoting a church bulletin when it printed the following: "To make it possible for everyone to attend church next Sunday we are going to have a special 'No Excuse Sunday.' Cots will be placed in the foyer for those who say, 'Sunday is my only day to sleep.' We will have steel helmets for those who say, 'The roof will cave in when I come to church.' Blankets will be furnished for those who think the church is too cold, and fans for those who think the church is too hot. We will have hearing aids for those who think the minister speaks too softly, and cotton for those who think he preaches too loudly. Scorecards will be available for those who wish to list the hypocrites present. Some relatives will be in attendance for those who like to go visiting on Sundays. There will be TV dinners for those who can't go to church and cook dinner also. One section will be devoted to trees and grass for those who like to see God in nature. Finally, the sanctuary will be decorated with both Christmas poinsettias and Easter lilies for those who have never seen the church without them."

Carl Tuyl is a chaplaincy co-ordinator who lives in Kingston, Ont.

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The old ideas about authority are not all wet

At the last meeting of C.C.'s editorial advisory committee I presented for discussion a statement of vision for *Calvinist Contact*. In one section I had laid down some of the "public sphere goals" that C.C., under my editorship, wants to pursue. One of them says that C.C. wants to help readers assume responsibility for public life by "speaking up against injustice, oppression, discrimination and manipulation by individuals and power structures, while maintaining a healthy respect for legitimate authority."

One of the younger members of the committee said that she found it a rather difficult thing to know what constitutes legitimate authority. "Who has legitimate authority?" she asked. Some of the older members looked a bit surprised. What a strange question. Most of them had grown up with the idea that authority is usually legitimate. Their problem was more, "When is one permitted to question authority?" One member recalled the days of his youth in Holland when rallies were held under the banner of "Authority is authority." That, apparently, was a highly satisfying way of addressing the question of legitimate authority in his days. Today such a slogan would be laughed out of existence.

Too many ladders

Indeed, our younger committee member came at the question from a different angle. She knew that authority was often abused, that there is a lot of "injustice, oppression, discrimination and manipulation," to quote the above-mentioned objective, but how, she wanted to know, does one know when authority is authoritative?

I chatted with her after the meeting to probe her angle a bit further. Her skepticism comes out of her generation's awareness of the abuse of authority. Males have lorded it over females, husbands over wives and fathers over children, she said. The whole social structure is based on conflict and dominance. One need think only of governments, unions and corporations. "I would like to see more circles and fewer ladders," she said. "If you have to invoke loyalty, there is something wrong. People and organizations have to earn your respect."

Healthy skepticism

Our discussion reminded me of a workshop I had attended the week before. John Redekop, professor of political science at Wilfrid Laurier University in Waterloo, Ont., had addressed members of the Christian press on the need to develop a healthy skepticism. Sometimes we are insufficiently skeptical, he said, and at other times we are too skeptical. "A healthy skepticism avoids cynicism by leaving room to believe and accept."

The question I now ask myself is: Is the younger generation too skeptical or is the older generation insufficiently skeptical? What constitutes a healthy skepticism in the light of our understanding of authority and the abuse of authority?

I can't solve this puzzle entirely, because the degree of skepticism needed depends to a large degree on the particular situation. Can one ever be skeptical enough when someone who regularly beats his children wants his authority upheld? Can one respect the authority which Saddam Hussein still wields?

The golden oldies

But there are some basic ingredients of the traditional view which I would hate to see get lost in the shuffle of modern skepticism.

First of all, our forebears used to make a big point of distinguishing between the person and the office. The office (translate "creational need") of authority exists apart from the person who assumes

the office. If there is an accident, the need to direct the traffic around the scene exists whether a police officer is on the scene or not. In such a case our obedience is first of all to the office of authority and to the societal need for order.

Of course, office is not everything. There is a type of authority that is bound up with the person. In the professions or in the crafts, for example, there are people who really understand their business or are truly gifted. When they talk about their area of expertise, what they say carries a lot of weight. For the purpose of discipleship and personal growth it is better to pay attention to people who have *personal* authority.

But for the purpose of keeping the wheels of society running smoothly it is better to pay attention to those who have been called or appointed to the task of exercising authority. One would hope that they were appointed because they had expertise, but that may not be the case. It must be assumed that the office of authority is indispensable to such institutions as the family, the school, the workplace, the state and the church.

Authority as service

Both forms of authority, if they are legitimate, find their source in God. He is the one who elevates one person over the other. There are, of course, illegitimate forms of authority, and this is where the question of the younger committee member must be given full recognition. The person who exercises authority in any area of life should realize that his or her authority is delegated authority and limited authority. That means that we are accountable to God and that ultimately, authority is a form of service, not a matter of power over other people.

Because we trace authority back to God and not to human beings (via the social contract theory), we can afford to be more forgiving about the failures of people in authority, without losing sight of the norm. To the younger generation I would say, "Beware of idealism, which insists on perfection before one will give respectful adherence or obedience." Our society at times runs stuck because of unrealistic demands on people in authority. One may well wonder whether members of a provincial or federal cabinet should have to resign every time they unwittingly make a mistake (I am thinking of Ontario Health Minister Gigantes, who was forced to resign because, inexperienced as she was, she revealed the name of a person under psychiatric care.)

It's about God's rule

Ultimately every person, young or old, is called to uphold the notion of obedience to authority, unpopular though the notion may be. It all has to do with the creaturely business of being under the laws of creation. If you're a Christian or a Jew or a Muslim, you observe the fifth commandment given to Moses. According to Question 104 of the *Heidelberg Catechism* that means: "That I honour, love and be loyal to my father and mother and all those in authority over me; that I obey and submit to them, as is proper, when they correct and punish me; and also that I be patient with their failings — for through them God chooses to rule us."

In addition to being under the laws of creation, the Christian has voluntarily accepted the arrangement of being under grace. As the bumper sticker on a car ahead of me this morning proclaimed: "My boss is a Jewish carpenter." Two thousand years after the Ascension that should actually read: "My boss *was* a Jewish carpenter." Still, it does make a valid point about legitimate authority.

BW

Longer Letter

Hiemstra's argument short on nuance

John Hiemstra's *Calgary Herald* article on "whose rights were primary" (April 6, reprinted in *Calvinist Contact* April 26) presents an argument that on the surface appears to lend support to the legitimacy of The King's College's dismissal of Delwin Vriend. Indeed, individual minority rights are not universal, subject to no limitations. Furthermore, minority rights should not be understood in a singular way. To do so would be to ignore the complexity of the differing rights claims in "The King's College case." Occasionally, the right of one may need to be limited for good reason in order to protect the right of another. Freedom of association, for example, obviously does not mean that the Liberal Party of Canada must maintain members who turn Progressive Conservative.

On closer examination Hiemstra's argument is, however, not sufficiently nuanced, nor reflective of the "facts" at hand, and therefore may be misleading. True, the minority rights claim of Vriend to non-discrimination and of the college to shape its internal life according to its vision for life do, for the moment, exist in undeniable tension. And as Hiemstra suggests, in ensuing political discussion about the claims of each, the institutional right of the college should not be ignored.

But in the face of this tension a crucial political question that Hiemstra neglects is this: Should the right of a minority Christian community to practise its beliefs in higher education necessarily translate into a right to enforce any expectations it deems important for its educatory task? With respect to The King's College Hiemstra suggests yes. I would suggest that this is far too universal a stance. Indeed, an unqualified affirmation of the college's right to establish employment criteria in accordance with its self-defined purpose is to go the route that Hiemstra himself warns us against; namely, to ignore important facts in this complex case.

I will mention four "facts" Hiemstra should have considered.

'Whose rights are primary?'

Hiemstra did not discuss whether and to what degree the state can rightfully limit the freedom of institutions to act when, for religious reasons, they choose to interfere with personal freedom. For example, against the backdrop of our society's changing views about same-sex activity, as well as the church's lack of unity on this point, we might wish to question whether it is tolerable for a

homosexual whose Christian faith has been clearly demonstrated to be denied employment in the very Christian community he calls his own.

More seriously, given the nature of sexual identity, can the state allow a college to curtail or deny expressions of a person's acceptable identity? Indeed, whose minority rights ought to have been primary when The King's dismissed its homosexual employee? A difficult and complex question no doubt, but when I consider the pain that accompanies a community's denial and rejection of the identity of one of its own members, the question of "primary rights" becomes significantly obscured.

Hiemstra also does not discuss whether it makes any difference that in the case of Vriend's dismissal from The King's College we are dealing with standards that were not spelled out when Vriend was hired. To say that Vriend could have known his community's mind on this is no longer so simple when it comes to fundamental human rights, because even in his very own community there is sympathy for the stance he takes, particularly so because he does so for religious reasons.

Hiemstra did not discuss either how significant Vriend's transgression was for the life of the college. He did not propagate his views on same-sex practice. His views did not interfere with his lab instruction. Indeed, students attest to the fact that he conducted his labs in an exemplary fashion. Thus, in the area in which The King's possesses particular authority, namely to teach, Vriend has demonstrated both competence and leadership.

And finally, Hiemstra did not discuss which of the many items of significant witness an entire community must practise without exception if a community is to avoid internal disintegration. Is the flourishing of The King's significantly dependent upon an enforced policy prohibiting same-sex activity of its staff? And if so, why doesn't The King's have similar policies on environmental care, attitudes toward war, views on abortion, and a host of other matters?

It is not my intention to discuss these four points. I raise them only in order to allow readers to reflect more carefully and with greater sensitivity on the perplexing issue of Vriend and The King's, and whose minority rights should be primary.

Tim Schouls
Toronto, Ont.

ROOFTOP MUSINGS/ALYCE OOSTERHUIS



Of compulsions and closure

After living in Canada for eight years my parents planned an extended trip to the Netherlands. Unfortunately, six weeks before their departure my grandfather died and the longed-for vacation became a rushed, five-week reunion with the bereaved. The spring cleaning my mother had intended before leaving was left for those of us who remained in charge at 115 Claremont. It became the spring cleaning to end all cleanings.

Not content to simply scrub and wax, we decided to scrape and paint as well. Beginning in the attic we moved down from room to room. Every item which could not be placed back right away because of wet paint or wax was placed in the front hallway (which was only used for telephone access, anyway). As the weeks progressed the house took on a great gleam and shine — that is, except for the front hallway. Unfortunately, we ran out of time; and when Mom and Dad returned the blemish of the hallway was still there. It was an eyesore to which my mother frequently referred, much to my chagrin.

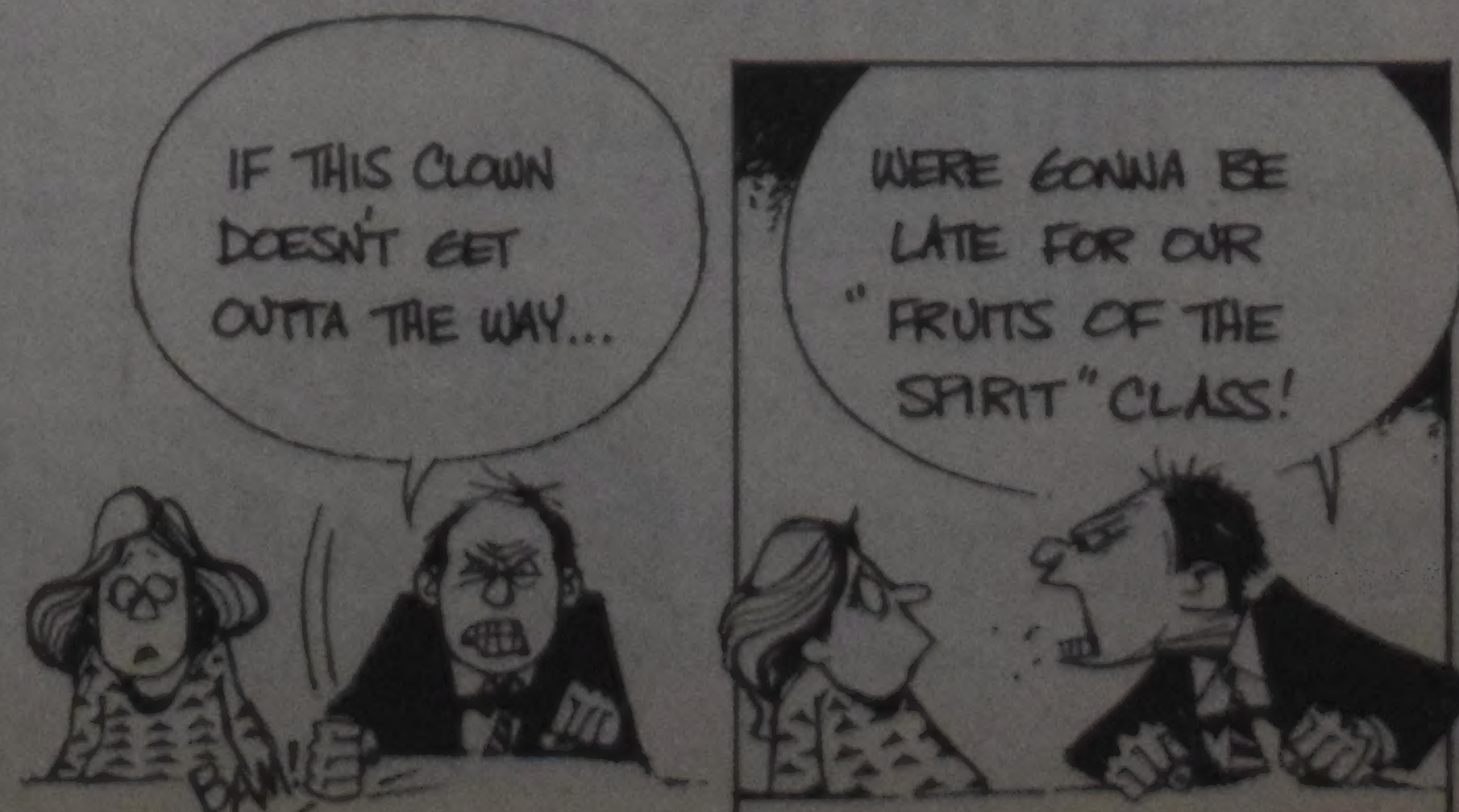
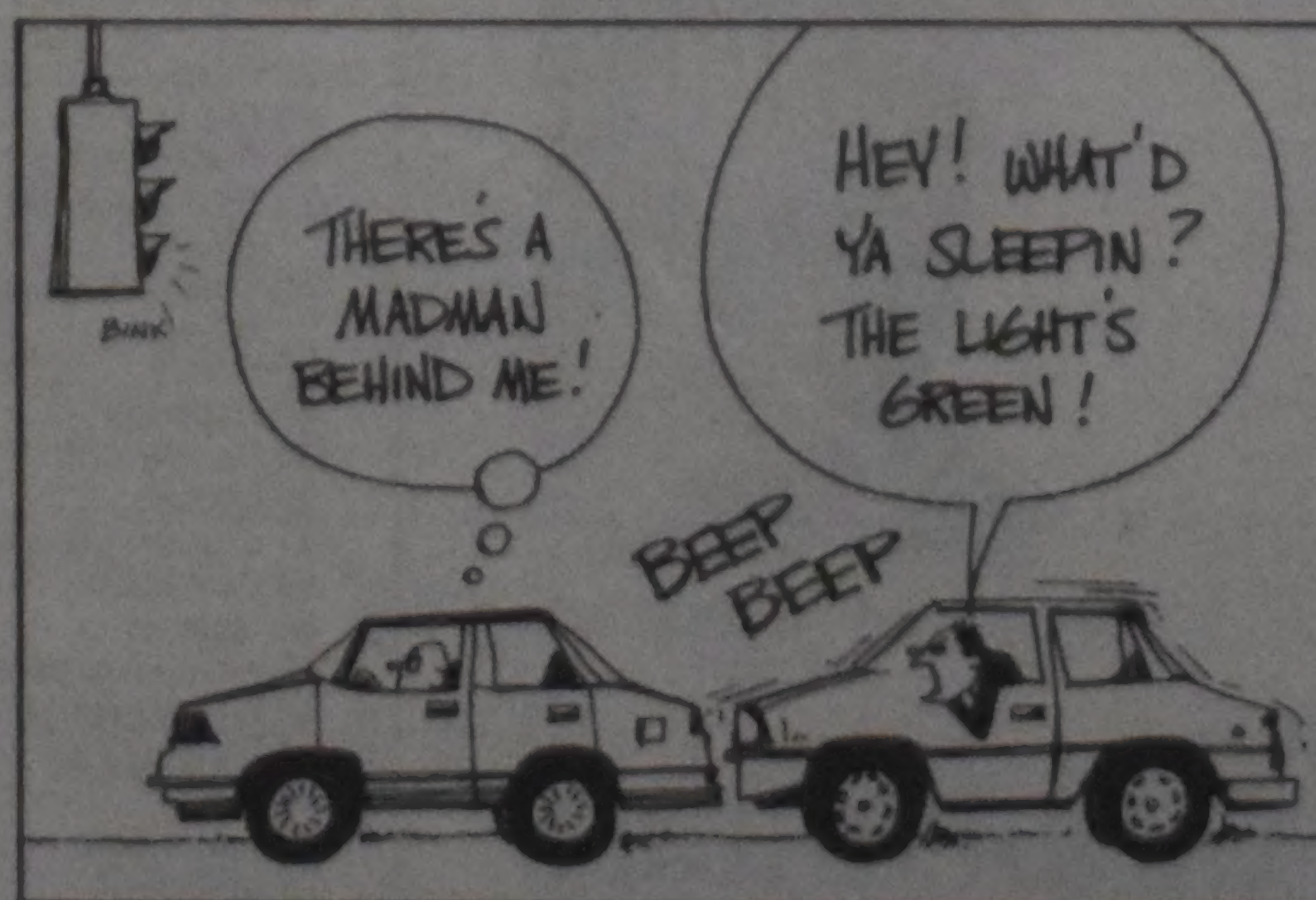
I learned a lesson from that experience: always finish what you begin, even if it means working into the dead of night. Through the years this lesson has become a compulsion for "closure" that increases in intensity, while my desire to work into the late night hours decreases substantially. There is often nothing more wonderful than knowing that something is "finished," except that after every finished task there looms another one to be completed.

Christ's words, "It is finished!" still echo in my ears as I try to grasp what that really means in my life. When I allow those words to reverberate across my overflowing desk with its unmarked exams and papers beckoning to be graded or written, then I sense a liberation from my compulsions to finish *now and at this moment*. Because, although my students may not like having to wait five rather than three days for feedback and my family may despair of once again having to sort through unfolded laundry for clean socks and underwear, there is no task that I must finish which will ever be so world-impacting as the task Christ set for himself. All pales to nothingness in comparison.

There is, however, one other lesson that I learned from that spring cleaning experience. Whether we are children or adults, we need praise and recognition for each step towards the completion of our work. The "well done, faithful servant" praise was a praise for the *doing*, not the completion, of the task. When we fail in our praise we discourage and cause those who are striving to stumble and stop. I have not done a thorough spring cleaning since 1960.

Alyce Horzelenberg Oosterhuis is assistant professor of educational psychology at The King's College in Edmonton.

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Art / Education

Guercino: 17th century master draftsman Drawings from North American collections at the National Gallery of Canada

OTTAWA (NGC) — A major exhibition featuring more than 80 drawings by one of the greatest Italian draftsmen goes on view at the National Gallery of Canada on May 3 and continues until June 16, 1991.

Guercino's breathtaking drawings stand as a unique body of work, demonstrating the delightful variety that works in this medium provide. They also attest to both the vigorous Bolognese tradition of draftsmanship and to Guercino's own stature as a virtuoso with pen and chalk, capturing his subjects in quick, expressive lines and broad washes. They represent all phases of Guercino's creative life, some being personal and private studies, others documenting the stages he went through in conceiving his monumental paintings and frescoes. His fascination with all aspects of town and country life are revealed in landscapes, compositional sketches and a multitude of characters and

events from seventeenth-century Italy.

Guercino was born in Cento, in the fertile Po River plain, and received rudimentary training as an artist in his home town before he moved to nearby Bologna in 1618 to perfect his style and seek wider fame and recognition. Three years later he was in Rome upon the invitation of the newly appointed Bolognese Pope Gregory XV. He returned to Bologna in 1642 where he flourished as the leading artist and where he exerted a major formative influence on future generations of painters, not only in Italy, but in France and especially England, until his death in 1666.

400th anniversary

There are a number of Guercino exhibitions scheduled internationally for this year, the 400th anniversary of the artist's birth. This one presents a comprehensive selection of his highly prized drawings on loan from private

and public collections such as the National Gallery of Canada, the Cleveland Museum of Art, the Art Museum at Princeton University, the Art Institute of Chicago, the Metropolitan Museum of Art, and the Pierpont Morgan Library. It was organized by William Robinson, Ian Woodner Curator of Drawings at the Harvard University Art Museums; the works, of which

nearly two-thirds have never been published or publicly exhibited, were selected by leading Guercino scholar Dr. David Stone, assistant professor of art history at the University of Delaware. To complement the exhibition, the Gallery's Education Services has organized a stimulating program of free studio workshops and talks.

Guercino, Master Draftsman: Works from North

American Collections is made possible, in part, with support from the National Endowment for the Arts. Following its opening at the Arthur M. Sackler Museum, Harvard University Art Museums (Feb. 15 - March 31), and after its showing at the NGC, the exhibition will be seen at the Cleveland Museum of Art August 27, 1991, through October 13, 1991.

Downtown Toronto Christian school closes its doors

Harry Kits

TORONTO — The board of Toronto Central Christian School (TCCS) decided to close its school at the end of the current school year. According to Henry Hofstra, board chairperson, "With fewer than 10 families enrolled for the 1991/92 school year, TCCS lacks both the financial resources and a sufficient number of people to be viable."

TCCS was hit by several blows in the space of a few years. Two years ago it lost a battle to have a Ministry of Education policy changed to include independent schools as "preferred tenants" for rental of empty school space. As a result of the current policy, the Metropolitan Separate School

Board has been penalized by the government by having to accept a reduction in grant, or "negative grant," for renting space to TCCS. Loss of the battle to change this policy meant that TCCS acquired an immediate debt of \$37,327 for past negative grants, plus doubled monthly occupancy costs, to compensate the MSSB for its reduced grant.

A tough year

In addition, at the end of the 1989-90 school year the space TCCS had been renting for nine years suddenly became unavailable. The Separate School Board rented alternate space to TCCS, but the new location was unsuitable for several families, causing them to withdraw their enrolment

for the 1990-91 school year.

At the same time other families left the school, mainly due to graduation and moves to other cities. Last September only 16 families (25 students) were still enrolled for the 1990-91 school year, a great reduction over the previous average enrolment of 30 families.

In spite of increased promotions this year, TCCS was not able to reverse its decreasing enrolment. "This has been a tough year," admits Hofstra. "TCCS was particularly vulnerable to sudden changes because of its small size. In addition, as the school decreased in size to the point where some grades had only two or three students, it became less attractive to many families. We are very saddened by this decision, but believe that it is the most responsible course of action possible under the circumstances."

Celebration and debt retirement

Over its 16 years of existence more than 100 families and 200 children were provided with Christian education at TCCS. The school has chosen a theme "Celebration of Service" for its closing activities.

Two main activities are being planned. Because TCCS has no major assets to sell, a full-scale fund raising campaign will be undertaken to raise the \$60,000 needed to close the school debt-free. "We do not want the distinction of being the first Canadian Christian school to go into bankruptcy," says Hofstra.

Anyone wishing to contribute to this campaign may contact the school at 343 Jones Avenue, Toronto, ON M4J 3G4. In addition, a closing service of praise and thanksgiving will take place on June 22. Former families and interested people are invited to attend.

Other plans include the production of a history book and the sale of goods.

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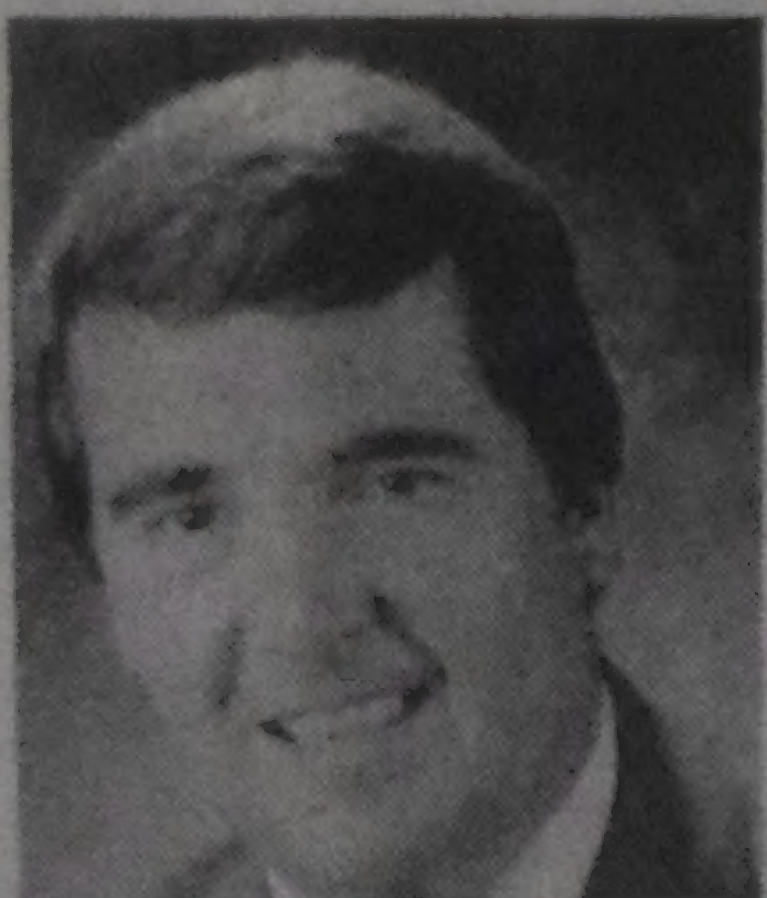
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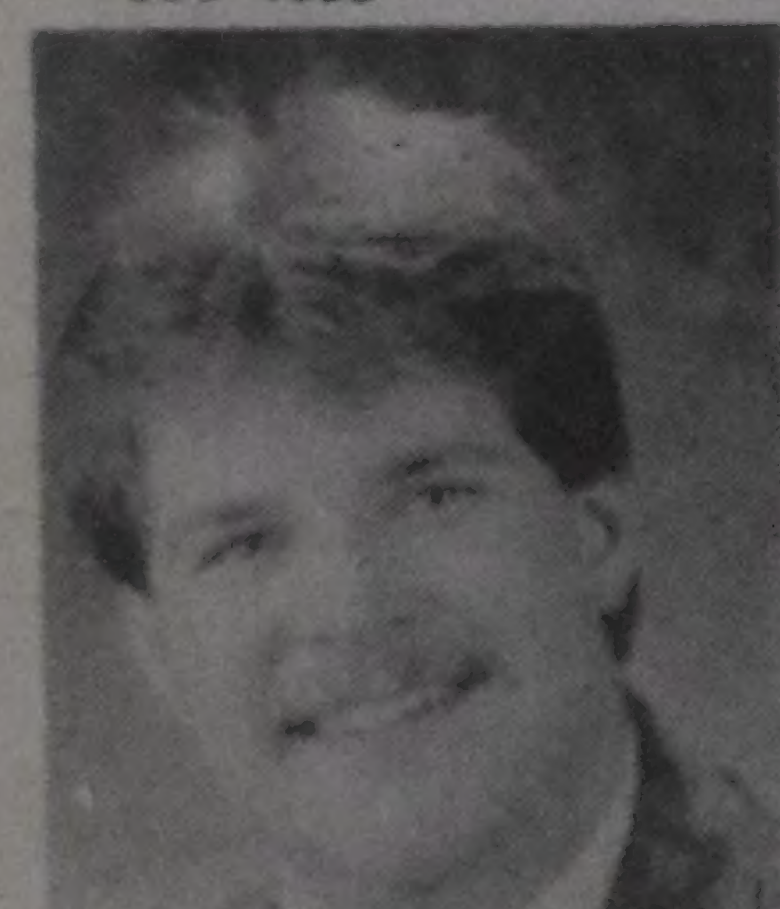
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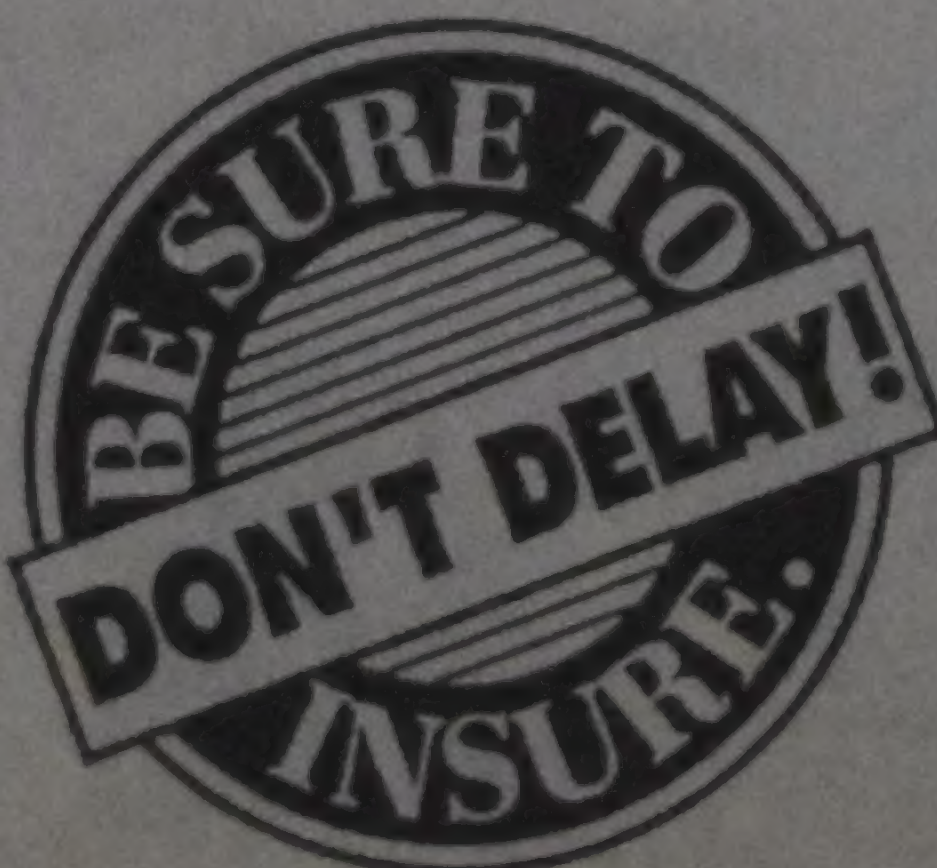


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Weekly puzzle

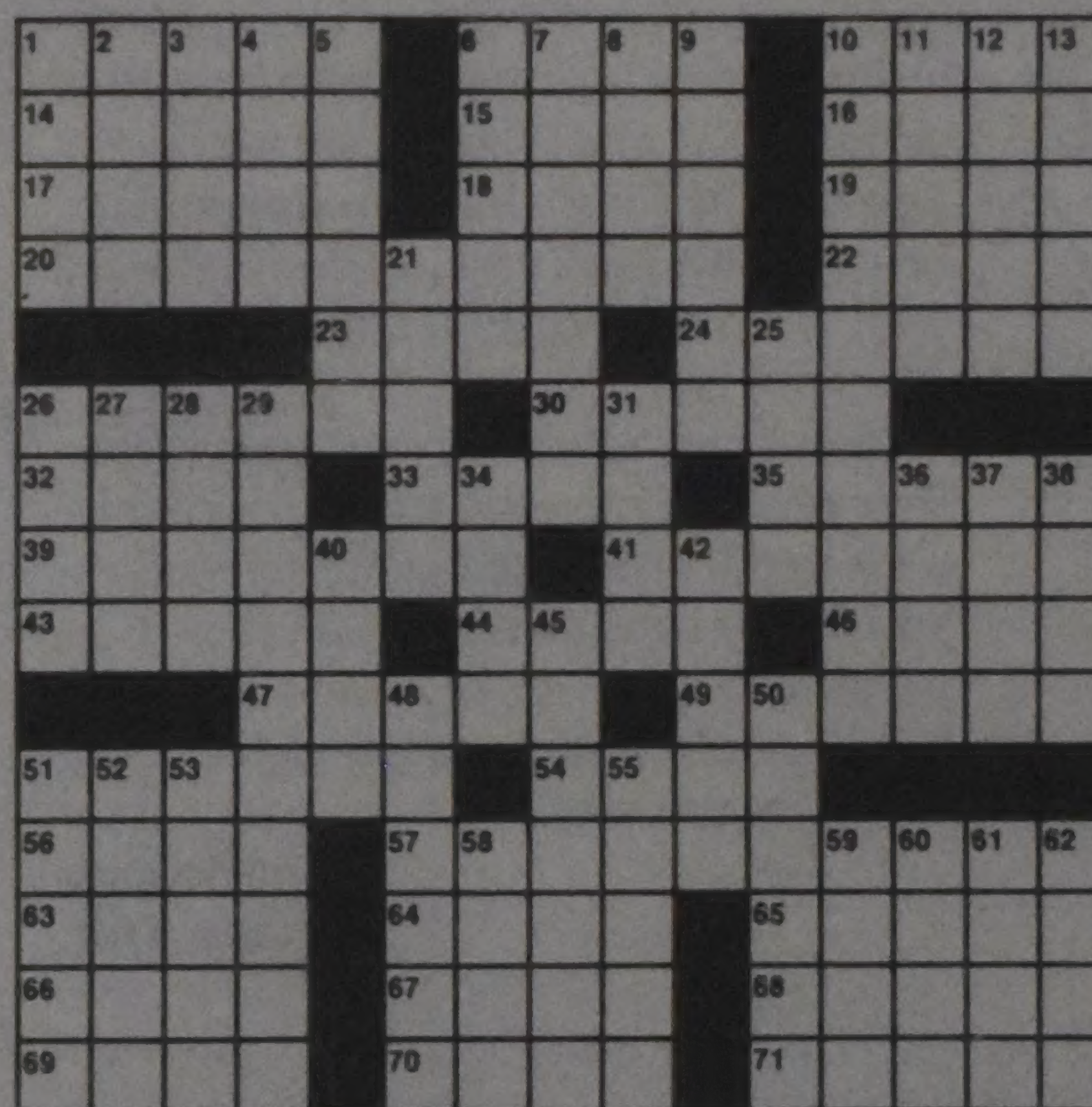
by C.F. Murray

ACROSS

- 1 Apia's land
- 6 Get-up
- 10 Irritate
- 14 Trolley sound
- 15 Cherbourg chum
- 16 Pollster Roper
- 17 See eye to eye
- 18 Cohere
- 19 Control
- 20 Home of the Fighting Tigers
- 22 Coney's cousin
- 23 Mend
- 24 Receptacles
- 26 Of a mountain chain
- 30 One who covers a bet
- 32 Portal
- 33 Essence
- 35 Dowdy one
- 39 Covets
- 41 One on pension
- 43 Golf drive
- 44 Related
- 46 Alliance letters
- 47 Foot parts
- 49 Sleeve type
- 51 Cheat
- 54 Lunchtime
- 56 Lily plant
- 57 Virile
- 63 Galaxy member
- 64 She: Fr.
- 65 Hang in folds
- 66 Art deco name
- 67 Tavern drinks
- 68 Roof overhang
- 69 Suez port
- 70 Miami's county
- 71 Smooth and lustrous

DOWN

- 1 Strikebreaker
- 2 Aquatic plant
- 3 Trading center
- 4 "— Clock Jump"
- 5 Things to be done
- 6 Beautiful Hungarian
- 7 Principal sums
- 8 Lardner
- 9 Clothe with finery
- 10 Deliberate distraction
- 11 Assumed name
- 12 Bright
- 13 Skier's aids
- 21 Teton or Cascade
- 25 Weight
- 26 Says further
- 27 "The First —"
- 28 —dos (square dance figures)
- 29 Greenland colonizer
- 31 Bell town
- 34 A miss — good as a mile
- 36 River to the Caspian
- 37 "I — man with..."
- 38 Laborer
- 40 Kind of guard
- 42 Matriculate: var.
- 45 Lit

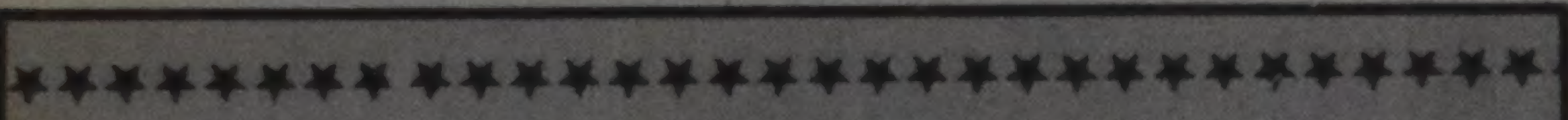


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Sorry!
No puzzle
solution
from
previous
week

- 48 One way to study
- 50 Battery terminals
- 51 Lets out a seam
- 52 Excessive
- 53 Raccoon's cousin
- 55 Overweight
- 58 Actress Raines
- 59 Verbal
- 60 Brubeck of music
- 61 Sword
- 62 Secretary

Cinema/Media



Cinema summaries
Marian Van Til

Defending Your Life
Rated PG
Stars Albert Brooks, Meryl Streep
Written and directed by Albert Brooks

Defending Your Life may have the distinction of being one of the only films in which, after the first 10 minutes, all the characters are dead.

Daniel Miller (Albert Brooks) is (or rather, was) an ad executive who has had a head-on collision with a bus — on his birthday, yet — in his new BMW while momentarily inattentive.

Daniel finds himself in Judgment City, a kind of Universal Studios of the after-life. He is greeted by a “tour guide” and is checked into a hotel. The next morning Daniel finds out that a specified number of days of his life will be examined and judged to determine whether he gets to go on to the next step in the universe or if he will have to return to earth for another life.

His “trial,” which everyone keeps insisting isn’t a trial, takes place in a darkened room with a huge video screen, presided over by three judges, his “lawyer,” and a prosecutor. The ability to overcome one’s fears (whether of outside forces, of other people, or simply from a lack of self-confidence) is the criterion by which people are judged.

Julia (Meryl Streep), for example, a woman with whom Daniel falls in love, is a decisive, take-charge person who once saved her children from their burning-house — and then went back in to rescue the cat. Such actions gain high marks from the judges, Daniel and Julia find out.

Yet Judgment City’s residents themselves are far from infallible. They vie with each other, not for social status or material goods, but over brain power — envy has been intellectualized; intelligence is revered as a god.

What’s he saying?

Albert Brooks’ films are always funny and this one is no exception. The humour is mostly gentle and nudging, coming across in witty, self-effacing dialogue (Brooks wrote Daniel’s part for himself; Meryl Streep, not incidentally, provides an excellent straight woman for him). Even the satiric elements come across sweetly.

Is *Defending your Life* really a satire? Did Brooks make it to prove a point, or points? If so, what exactly does he mean to say?

The Last Judgment is, of course, not a popular topic in our post-Christian almost-21st century society. It’s not surprising that a recent poll showed that many fewer people believe there is a hell than believe there is a heaven. Does Brooks agree? Is he saying that’s only wishful thinking? Or is he withholding judgment, or commenting on our society’s obsession with withholding judgment — with “tolerance”? Is Brooks making a profound philosophical-theological statement, or is he just telling an entertaining story (making a few small points) choosing this setting because secular, materialistic North America seems to be realizing it is missing something and is gravitating to thoughts of spirituality and immortality (though mostly in a New Age framework).

A number of critics seem to think *Defending Your Life* is a thorough if good-natured satire — not of a Christian view of the Judgment and immortality, but of upper middle class foibles. It’s true that Brooks pokes fun of American society’s penchant for turning virtually everything into a Hollywood-like production; and of Yuppies who “have everything” but really don’t.

Entertainment the focus?

While this film makes viewers wonder about what Brooks might be saying, it’s a light-weight entertainment on to which one should be careful, I think, about attaching weighty messages. It contains some satire but I don’t think its primary goal is the pointing out and correcting of wrong thinking or actions.

I don’t think, either, that Brooks is necessarily making any negative statements about elements of the Christian faith — or any statements about Christianity at all. But because of the film’s subject matter it is impossible for Christians to watch it without mentally comparing Brooks’ scenario to their biblical perceptions. And human wisdom comes out looking pretty ridiculous next to the Judge of All the Earth — who, we can be eternally thankful, will do right. Brooks was trying to point up the fallibility of human judgment, but I’m not sure he knows how well he succeeded.

‘Missionary kid’ featured in new mission film

GRAND RAPIDS, Mich. (CRWM) — The latest film from Christian Reformed World Missions and World Relief takes a look at life on the mission field from the perspective of an “MK,” or missionary kid.

The new film, *Operation Coconut*, challenges children and young people to be more aware of missions and to consider missions as a career. Viewers are introduced to mission work in the Philippines

by Philip Glewen, the 13-year-old son of American missionaries Arlyn and Lois Glewen.

Philip, who is originally from Wisconsin but has lived in the Philippines for eight years, is shown playing with his Filipino friends, at work in school, experiencing the diversity of life in the Philippines and visiting mission sites. He shares how he feels about living in a different culture, explains what World

Missions and World Relief are doing in the country and presents a challenge to support missions.

The 20-minute film, offered in VHS video and 16 millimeter film formats, will be available for churches and schools beginning in June. Copies can be reserved by contacting the World Missions or World Relief offices in Grand Rapids, Michigan, or Burlington, Ontario.

New publication strives to make religion relevant

MISSISSAUGA, Ont. (WVC) — Churches in Canada that hold to the “nostalgic view of the family” are often not dealing with today’s reality, according to a new publication being distributed this month by World Vision Canada. It suggests that a fresh look at the modern family would assist churches in becoming even more meaningful to Canadians.

“Context,” a quarterly newsletter, provides hard data to help churches understand the changing Canadian environment. Subtitled “Research to Make Religion Relevant,” the publication is intended as a tool in the mission of reaching out to people today.

“We want to continue working alongside the Canadian church by providing innovative resources to help them do what they do best,” says Don Posterski, vice-president of World Vision Canada’s department of national ministries.

“‘Context’ will provide pastors and church leaders with some of the latest research into our culture.”

New approach to a changing society

The first edition, being distributed this month, shows that 62 per cent of married couples are double-income families. “Context” illustrates why the

Context

Research to make Religion Relevant Spring 1991

What Happened to the Traditional Family?

Trends in modern Canadian families have serious implications for ministry patterns.

What is our church's community quality? Is it a good family unit? Forty years ago that question could have been answered without too much difficulty. Today it is more complex. As an illustration, the good family unit was the norm, all within a nuclear family, with many children and kids waiting for him to see gray over the dinner table.

Today, more and more families are made up of a mix of people who are not working. In today's world, 62 per cent of all married couples are double income families. Both spouses work outside the home.

In spite of this reality, a model of ministry is often applied to the "traditional" family. Did the office and home of the father in office considered the "traditional" ideal for all good families.

Canadian Family Forms in the 1980's

- Husband/Wife Families - 80%
- Single Parent Families - 12%
- Common-Law Families - 7%

Employment Pattern of Husband/Wife Family

- Both Spouses Working - 62%
- Husband Only Working - 27%
- Neither Working - 7%
- Wife Only Working - 4%

Inside:

- Overseas — The End of the Road — 5
- Canada — Growing a World of Leaders into Tomorrow's Future — 6
- Editorial — Don Posterski — 8

Context is Published by WVC, Canada, a division of World Vision Canada.

Editorially, there has been a temptation to take a particular form of the nuclear family as it emerged in America after World War II and make it the "biblical norm" for all Christian families. The image of the ideal suburban family, with the woman as full-time homemaker, is a model of very short duration throughout church history. Scripture gives us, in this case, to support a view of the family that is shaped by culture. For instance, black women have always worked, and the church has never really debated whether the poor black woman must work. Ruth worked. Priscilla made tents alongside of Aquila. The biblical patterns are much more varied.

— Dr. Roberta Hunter, President of Eastern College and Chairperson of World Vision International

spiritual needs of women in the work place and the new role men fulfil on the home front are fertile ground for current ministry innovations.

“Context” is based on current research which has an impact on the ministry priorities of churches across Canada. It will be sent to over 4,500 church leaders and pastors across the country.

For 40 years World Vision has worked together with churches around the globe as a relief and development agency, supporting the outreach ministries of Christians from every denomination. Through this new initiative the national ministries department of World Vision Canada is also seeking to work alongside the

church in this country, supporting its effort to reach out effectively.

“Context” will delve into the Canadian family and other cultural issues, as well as considering how Canadians can have greater impact in overseas development. For example, a future issue will investigate the impact of divorce rates on the enduring covenant of marriage in Canada. Another article discusses how Canadian churches involved in work overseas can encourage women to participate in development projects.

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Church

Marian Van Til, page editor

Combined synod prepares German Protestant unification

GRAND RAPIDS, Mich. (REC) — Delegates from Protestant churches in former East and West Germany met in a combined synod February 22-24.

The West Germans were represented by the German Protestant Churches (EKD), while the East was represented by the Protestant Church Alliance (EKB).

The two groups decided that formal unity would take place at the end of June. A formal

church parliament will create a new all-German federation of Protestant churches. Each group voted separately. The EKD was nearly unanimous, with only one abstention. From the former East Germans, however, there were eight negative votes and four abstentions from the 55 delegates. Observers note that some may feel the process has gone too fast. The moderator of the EKB said last year that he expected the union process to

take from four to seven years.

The combined synod also approved a common statement on the Middle East. The churches deplored the war, lamenting the loss of thousands of lives. They called for guarantees both for the state and people of Israel, and for the Palestinian people. They called on the German parliament to work towards a conference on security and co-operation for the region.

In separate meetings before

the combined synod the two groups looked at some of the problems facing them. The EKD revealed that churches in the former East Germany would be subsidized heavily for years to come. Salaries in those churches are only 40 per cent of those in the former West Germany. In 1991 some 350 million German Marks will be sent from West to East.

The EKB put off a statement on abortion until unification. Abortion laws in the former

East Germany were more liberal than those in the West. Church statements were divided the same way.

The EKB also discussed its staff problems. It once employed 101 people but now predicts this will be reduced to 23.5. Some have found other work, but at least 60 people will become unemployed.

Charismatic teacher finds his own niche

Bert Witvoet

MISSISSAUGA, Ont. — Gerrit Verstraete is going to be ordained as the pastor of The Church in the City, a Mississauga congregation which was founded by Verstraete and other Christians on December 4, 1990, and which has joined the Evangelical Church Alliance (see boxed article).

Verstraete is well known in Toronto-area Christian Reformed churches as the organizer of "Holy Spirit" conferences throughout Ontario. He was formerly a

member of Meadowvale CRC and often preached in that church.

Verstraete's departure from the CRC should not come as a surprise to those who have followed his career. In the spring of 1987 he sought licensure to preach from Classis Toronto and was refused.

His sermon on Ephesians 4:17-5:2 was examined and he was interviewed by several pastors. The result was that his request at that time was denied. The classis concluded that

although Verstraete had Reformed elements in his thinking, there were also elements not considered Reformed.

It was noted at his interview that although Verstraete's preaching showed signs of spiritual vitality none of his training had been at Reformed institutions. His preaching was seen as stressing the victorious but overlooking the struggle that Christians face, the struggle between the old and the new. Someone remarked that his preaching "left

Verstraete in heaven and the rest of us on earth." There was too much of "just embrace Jesus and then you reach the summit," and of "yes you can, yes you can," said classis delegates.

One pastor asked Verstraete whether he saw any pain in the creation and whether he saw the need for healing there too.

This reporter attended that classis meeting and took notes during the interview. Classis did not permanently shut the door to Gerrit Verstraete. In fact, he was encouraged to try again in a few years after considering some of the objections raised at his interview.

One-third of Dutch still in church

GRAND RAPIDS, Mich. (REC) — About one in five persons who grow up in a church-going family in the Netherlands leaves the church when he or she grows up. On the other hand, about one in every seven persons who grow up outside the church joins in later life. In the end, about one of every three Netherlands is affiliated with a church.

A mixed marriage is

frequently a reason for leaving a church. People who marry within the church tend to stay. On the other hand, those who join the church from outside also do this frequently through the influence of a spouse.

Different groups also have different patterns. The large Netherlands Reformed (Hervormde) Church has a high percentage of change, close to one in every four

members. Both the Roman Catholics and the Reformed Churches (Gereformeerden) show low levels of change. They have a higher degree of loyalty in their membership but also less attraction for those outside. The figures come from a recent study of church membership patterns, based on survey material from 1985.

**Look for a theme issue
on creation and science
next week.**

Gerrit Verstraete ordained with the Evangelical Church Alliance

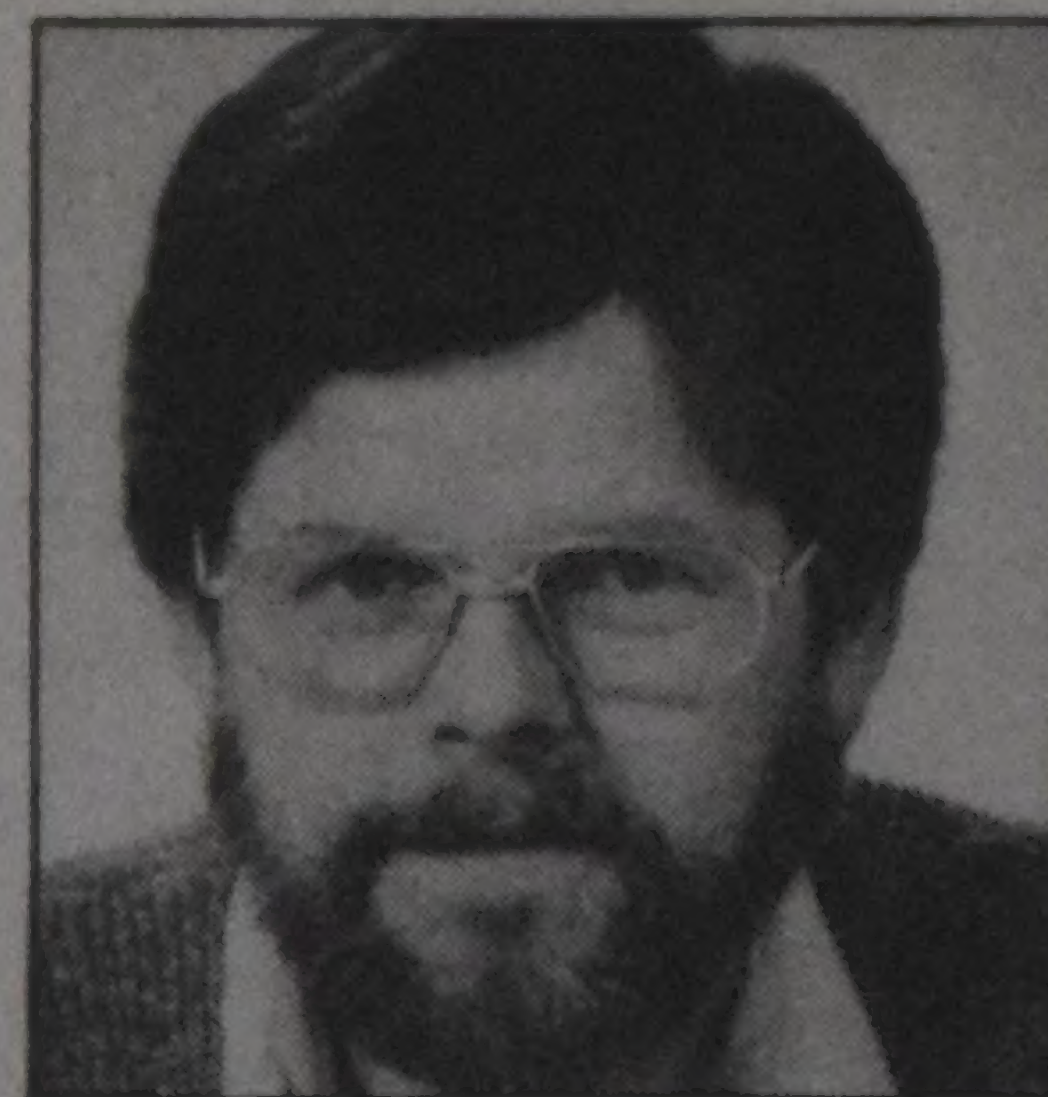


Photo: Courtesy CCC
Gerrit Verstraete has left the Christian Reformed Church, preferring the Evangelical Church Alliance.

The members of the congregation of The Church In The City will be celebrating the ordination of their pastor, Gerrit Verstraete, on Sunday evening, June 2, 7:00 p.m. at the Ebenezer Reformed Church, 2438 Glengarry Road in Mississauga.

After completing eight years of study including Rhema Bible School and the Canadian Pentecostal Correspondence College, Gerrit Verstraete will be ordained by the Evangelical Church Alliance, whose 1500 member pastors serve throughout the U.S., Canada and overseas.

The Alliance, whose founding dates back to 1925, is an incorporated organization of evangelical ministers "believing in the fundamental principles of the Bible, who have banded together to contend for the Word of God, combat modernism and all false doctrine, and to lessen the spirit of sectarianism... and to provide such ministers with credentials from a recognized ecclesiastical body."

"The reason the Evangelical Church Alliance was chosen," says Verstraete, "was because of their strong Canadian representation, their openness towards the charismatic churches, and their active fellowship and accountability in the area of personal contact, meetings, and of course, their solid Bible-based faith and doctrinal standards."

"The Church In the City" which Gerrit Verstraete pastors was founded in November of 1990 (see C.C. Dec. 14, 1990) as a charismatic church fellowship with a vision to reach the people of Mississauga, Ont., as well as reach out with the teaching ministry of the Christian Communications Centre.

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World Missions celebrates Pentecost with prayer

GRAND RAPIDS, Mich. (CRWM) — The Spirit of Pentecost, which came upon the disciples in Palestine as tongues of fire in the second

chapter of Acts, is alive and well in the Christian Reformed Church around the world today. Missionaries of the CRC continued to preach the Gospel

of Christ in many foreign tongues, led by the Spirit.

Christian Reformed World Missions, which has sent out missionaries since 1888 — currently to more than 20 countries — has embarked on its annual celebration of the Pentecost holiday which serves as the agency's inspiration and mandate. The purpose of the celebration is to build awareness of the agency and its mission and to encourage prayer and financial support.

In March, copies of World Missions Pentecost prayer devotional were distributed to Christian Reformed Church members throughout the United States and Canada. The book, titled "50 Days of Prayer and Praise," has a specific prayer request for every day

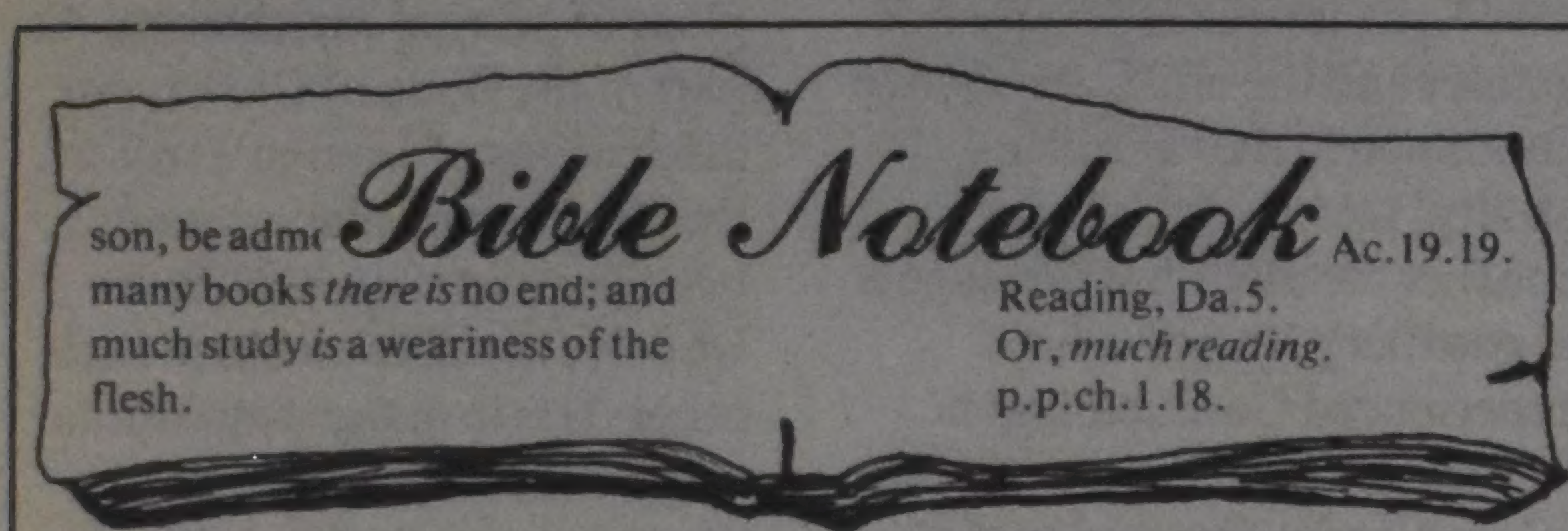
from Easter to Pentecost so that every missionary currently serving with World Missions is mentioned once in the 50-day period.

Power unleashed through prayer

"We know from our missionaries that their work is accomplished when they are being prayed for," says Sid Norman, church relations director for World Missions. "The power of God through the Holy Spirit is unleashed through prayer. This book is important so that members of the Christian Reformed Church in North America can know the names of their missionaries, where they work and what they are doing. We want to enable church members

to make their prayers more meaningful, more specific and more frequent."

While prayer is the major focus of World Missions' Pentecost celebration, there is also a financial goal for Pentecost Sunday, which falls on May 19 this year. Quota-assessed congregations pay half of World Missions annual \$12 million budget, with much of the rest coming from special missionary support programs and other sources. But the agency relies on individual gifts and special church offerings for the remaining \$2 million needed each year; it hopes to raise a significant portion of that amount on Pentecost Sunday.



son, be adm
many books there is no end; and
much study is a weariness of the
flesh.

Bible Notebook

Ac. 19. 19.
Reading, Da. 5.
Or, much reading.
p.p.ch. 1. 18.

Untying the king's knots

Al Walters

"Then the king's colour changed and his thoughts alarmed him; his limbs gave way, and his knees knocked together" (Dan 5:6, RSV).

We all know the story of the handwriting on the wall in Daniel 5, and how the prophet of the Lord interpreted the mysterious inscription to mean that King Belshazzar and his Babylonian empire had been found wanting in the scales of God's justice. We can well imagine how terrified the king must have been when he first saw the disembodied hand write these cryptic words of doom. It is easy to understand the graphic description of the king's terror which the Bible gives at this point.

But there is one detail in that description which does not come out in contemporary translations of the Bible, and which teaches us something about how God can use burlesque humour to underscore his sovereignty over all human power and prestige. That detail is something I discovered two years ago when I was privileged to attend a course in biblical Aramaic taught by Professor Keith Van Dam at the Theological College of the Canadian Reformed Churches in Hamilton.

Most of the Old Testament was originally written in Hebrew, but a few parts, including Daniel 5, were written in Aramaic. In the original Aramaic of the verse we have quoted, the words translated "and his limbs gave way" mean literally "and the knots of his loins were untied." It doesn't take much imagination to realize what the text is saying here, even though translations and commentaries neatly sidestep the obvious meaning. The king was so frightened that he "did it in his pants," as the colourful Dutch idiom has it. The mighty king of Babylon, who only a moment ago had defiled the holy vessels of God, now defiles himself as in his terror he loses sphincter control. So ignominiously does God humble those who oppose him!

Dramatic irony

But the story has not yet finished making fun of the hapless pagan king who dared to defy the God of Israel. When the wise men at Belshazzar's court are unable to interpret the handwriting on the wall, the queen comes in and recommends Daniel. She says "an excellent spirit, knowledge, and understanding to interpret dreams, explain riddles, and solve problems were found in this Daniel, whom the king called Belteshazzar. Now let Daniel be called, and he will show the interpretation" (vs. 12, RSV).

But the Aramaic underlying the words "solve problems" is really "untie knots," exactly the same words as are used in the description of the king's terror. Then the king calls in Daniel, and says to him: "I have heard that you can give interpretations and solve problems" (verse 16), and again the Aramaic says literally "untie knots."

We can imagine the fun the post-exilic Israelites must have had when they heard or read this story. They understood Aramaic, and they understood that the queen and the king are unwittingly making a pun which once again held the king up to mockery. In effect, the king is saying to Daniel: "I understand you can untie my knots for me," and we can imagine the uproarious laughter of the Israelite audience as the king makes a fool of himself by this unwitting allusion to his earlier incontinence.

We see how the Bible here makes use not only of burlesque humour but also of dramatic irony to underscore the sovereignty of God, before whom the great kings of the earth can at a moment's notice be reduced to figures of fun, preparatory to being brought to justice.

Christian Reformed missions close one of four fields in Sierra Leone

GRAND RAPIDS, Mich. (CRWM) — After eight years of work in the Krim region in southwestern Sierra Leone, Christian Reformed World Missions and the Christian Reformed World Relief Committee terminated ministry in the area as of March 31.

The two agencies began their joint ministry in the Krim in 1982. Working under the name Christian Extension Services (CES), the initial effort was a response to the severe hunger in the area and to the fact that only 10 per cent of the country's 4 million people are Christians.

At the end of the Krim project evangelist Kathy Smit was working with a team of Sierra Leonean evangelists, witnessing regularly in 20 villages scattered throughout the rural Krim region. They had achieved nearly 400 responses to their efforts, with regular attendance at worship services nearing 150.

Greg De Haan was an agriculture program developer promoting techniques for higher yields. Jaci VanGilst, working as a health educator, addressed the poor sanitation and high infant mortality rate. Other staff in the Krim included Henry and Annette Tensen, team leaders, and Robert and Sharon Thompson, who served as volunteer tutors for the Tensen children.

Although Sierra Leoneans in the Krim made advances in health, agriculture, and evangelism, the staff of both agencies recommended the closing of the Krim project last January. Major reasons for the recommendation is the "non-sustainable and costly nature of the work." The Krim is an isolated region with a dispersed population of about 10,000. Many rivers and swamps made

transportation difficult and time-consuming, which in turn accelerated the costs of the mission.

Other reasons for terminating the project include the difficulty in recruiting Sierra Leonean workers from within the region to take over the work. In addition, Sierra Leonean officials in several areas were opposed to the presence of expatriate missionaries.

The end of the work in the Krim is difficult for the missionaries and the administrative staff, since there are still great spiritual and physical needs. Kathy Smit and Greg DeHaan are both considering new mission posts in Sierra Leone or other African nations, and Robert and Sharon

Thompson are interested in tutoring overseas again. The Tensens will return to Canada, where Henry will seek a teaching position in Kitchener, Ontario. Jaci VanGilst is undecided about her future.

The agencies are constructing a case study on the work in the Krim to use the project as a learning experience. Meanwhile three other ministries in Sierra Leone — urban work and evangelism in the Kuranko region in the northern part of the country, urban ministry in the capital city of Freetown, and the recently established Christian Health Association of Sierra Leone — are all achieving encouraging success.

A new priest at 87

GRAND RAPIDS, Mich. (REC) — F. Bernadette Turner may be the oldest person ever ordained an Episcopal priest in the U.S. Turner has been living in a retirement home and has been serving as its chaplain.

Under church law that says a priest may be ordained to serve

the community out of which he or she is called, Turner was ordained in December. Her duties consist of visiting residents, conducting a weekly vespers service and preparing a weekly radio program. She had earlier been a pastor in the Divine Science Church.

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A place for women

"To the extent that women's abilities, characters and calling are qualified according to our gender, and to the extent that this has been part of our life in the church for a long time, it has an inevitable effect in our own self-image, our sense of self-esteem."

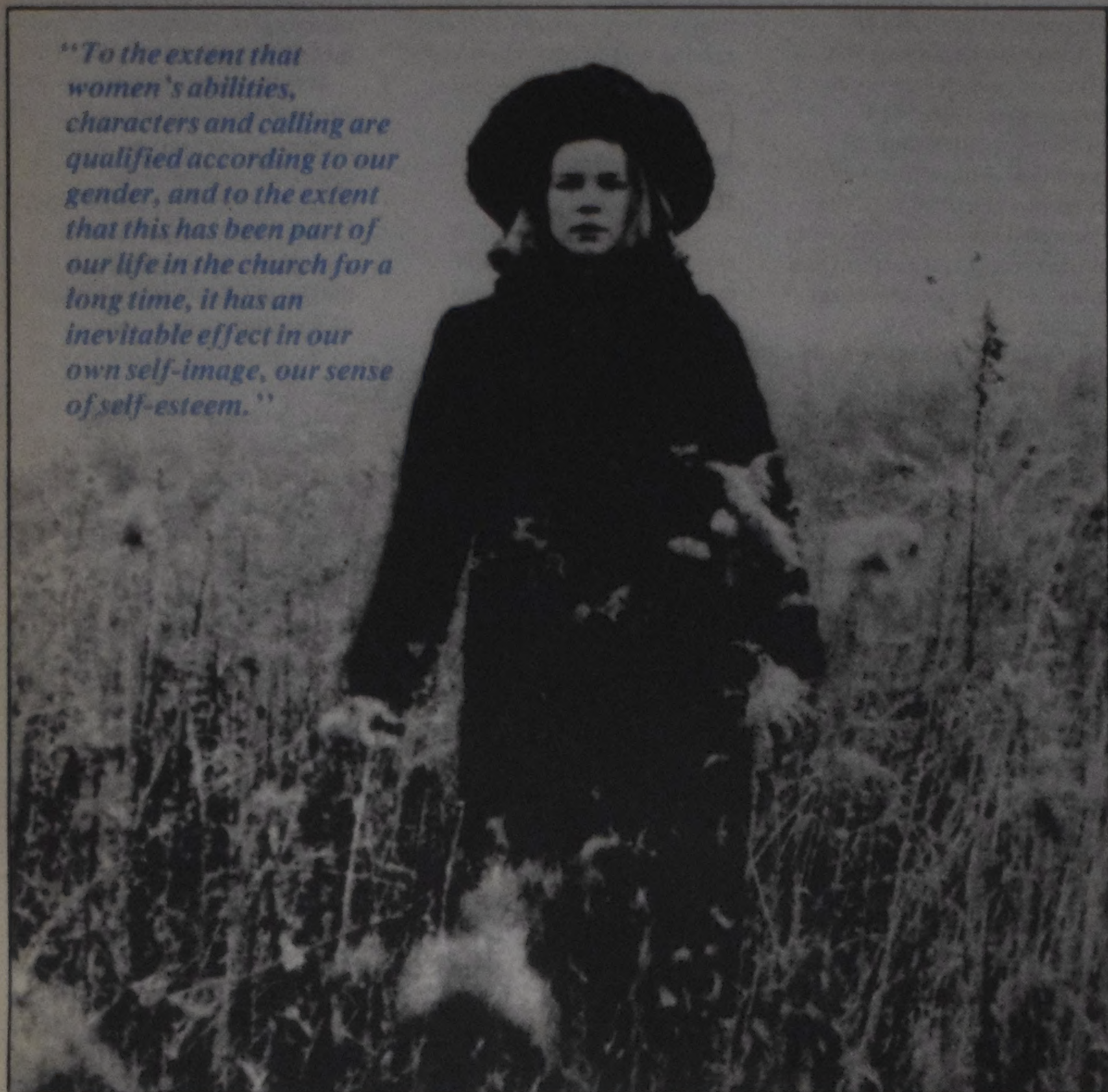


Photo: Call them Canadians

Stephanie Baker Collins

This article isn't about women in office. This article is about women's roles and experience in the institutional church. When we talk about the question of women in church office we focus in on only one piece of a much larger picture: women's place in all aspects of church life. It is essential in our discussions that we look at this bigger picture, because it forms the context in which the specific questions will be answered.

When I was growing up in the church, women's place in church life was explained largely in terms of our inability to hold positions of leadership in the church. The explanations went something like this: Women are too emotional, they gossip, they focus on unessential details. Women were hardly seen as level-headed decision makers. Now, however, women's leadership capabilities have been recognized in our larger society to the extent that such explanations are no longer acceptable — at least not publicly.

We miss an important aspect of the context of women's place in the church, however, if we fail to see that many aspects of that former image of women still influence us. Let me share some recent personal examples:

- It is the custom in our afternoon church service to have members of the congregation (men and women) read Scripture. One afternoon as a woman went up to the front of the church to read the Scripture passage, the little 5 or 6 year old boy sitting behind me leaned over and said to his mother, "What's a woman doing up there? Women aren't supposed

to be up there; only men."

- I can remember a conversation I had several years ago with a young man over coffee after church. He was in graduate school and I was also in graduate school at the time. As we were talking about our experiences in school, he asked me if I was getting my master's degree for "interest's sake."

- I was recently part of a committee in my church and at one particular meeting, I was the only female committee member in attendance. As introductions were made, the male committee members were all introduced in terms of their connection to church council. Seemingly at a loss for words when it came time to introduce me, I was introduced as the "good-looking" member of the committee.

The reason I share these examples is to point to a central theme that is common to them all, and which has always been a part of my life and other women's lives in the church. In these examples people saw my gender first, and based on my gender, they made assumptions about my abilities, my interests, and who I am as a person — assumptions that have little to do with who I really am.

In addition to these personal examples, I also hear increasingly, as part of conversations, comments about how one has to "be careful" now about sharing a particular joke or making a specific comment in case it might offend the women in the group. When people speak about "being careful" it suggests that the changes that have taken place in our view of women have been superficial. We don't want to appear to offend, but we haven't really examined what it is about a particular joke or comment that is demeaning to women.

Although I have used some examples to illustrate my point, I do not want to speak so much to specifics as to a general tone that needs to be examined. To the extent that women's abilities, characters and calling are qualified according to our gender, and to the extent that this has been part of our life in the church for a long time, it has an inevitable effect in our own self-image, our sense of self-esteem.

It is my belief that after having seen only men as leaders and decision-makers in the church, many women and men sincerely believe that men are better decision-makers, better leaders. Women who have never had an opportunity to lead can hardly be expected to feel confident about their ability to do so.

Subtle undermining

My point is that how we are treated has an effect on how we see ourselves. Those images

don't change suddenly.

The message I receive from my church that my place in God's church is different than a man's place because of my gender and the implicit message contained in that about my ability, sets up a painful conflict for me. That message is in conflict with how I have experienced God's calling in my life and how I was taught by my parents to respond to that call.

My parents took their task as Christian parents very seriously. They communicated God's love to us, demonstrated their reliance on God for strength in their daily living and answered our questions in a way that made our faith understandable to us.

They also called us to responsibility. They made it clear that we (not they) were responsible for our answer to God's call. They also communicated to us that we were called to respond to God's love in terms of service to our neighbour. We were expected to make a contribution in whatever way was suited to our interests and abilities. This call to respond to God's love, to live our lives in service, was never defined in terms of gender. I did not grow up thinking that my place in God's family was different from my brother's.

Does God see gender first?

The message I received from my parents and my own experience of God's call has been that God calls me to service in the same way that he calls a man to service. I am not less responsible before God because I am a woman. But the message I receive from my church is that my calling and my responsibilities are defined by my gender. It has been painful for me to live with this conflict. At times it causes me to doubt my own experience of God's call. It causes me to ask: Does God call me to service based on my gender? When God looks at me, does he see my gender first?

I share this experience of personal conflict because I feel strongly that members of the church and individual congregations need to look at the impact of their decisions about women's place in the church on the lives of women. Our discussions on this point have been largely academic and theological. The impact of our decisions is much broader than that. It affects women's sense of self-esteem, self-worth and belonging.

This sense of belonging to Christ and to his church is an essential part of my Christian walk. I do not want to leave the impression, therefore, that my experiences as a member of the Body of Christ have been

defined only by my conflict on this issue. My own congregation is a caring, Christian community and a place of mutual enrichment. As part of the Body of Christ, our discussions of women's role in the church take place among brothers and sisters in Christ who live in relationship to each other. It is in many ways similar to a family dispute. In fact, it might be easier to have these discussions among strangers. I am convinced, however, that real communication and understanding will only be achieved if we expand our discussion beyond hermeneutics.

Watching from the sidelines

I began this article by stating that it isn't about women in office because I wanted to focus on the broader context of women's place in the church. My comments, however, clearly apply to that specific discussion as well. In closing, I would like to make a few comments about the current debate taking place in my denomination, the Christian Reformed Church.

I want to say how frustrating it is for women to watch this debate from the sidelines. The future of women's place in the church is on the table for discussion and we have no place at that table. In terms of my own congregation and its implementation of synod's decision to open the office of deacon to women, my experience is the same. As women in that congregation we are dependent on the men who make up the council and their willingness to welcome us to the office of deacon. We are unable to participate in creating for ourselves a more integral place in the church of Christ.

I have also found that the language that is used in the deliberations carries an implicit message. How often I hear decisions to open up church offices to women presented in this way: "We do not object..." or "The Bible does not forbid..." or "We will allow..."

I pray for the day when the church says to women: "We welcome women to full participation in the life of the church..." or "Men and women are equally called and sent by God..." or "We need the contribution of women's gifts in the church."

Stephanie Baker Collins works in social housing policy for the Regional Municipality of Niagara (Ont.) in the social services department.

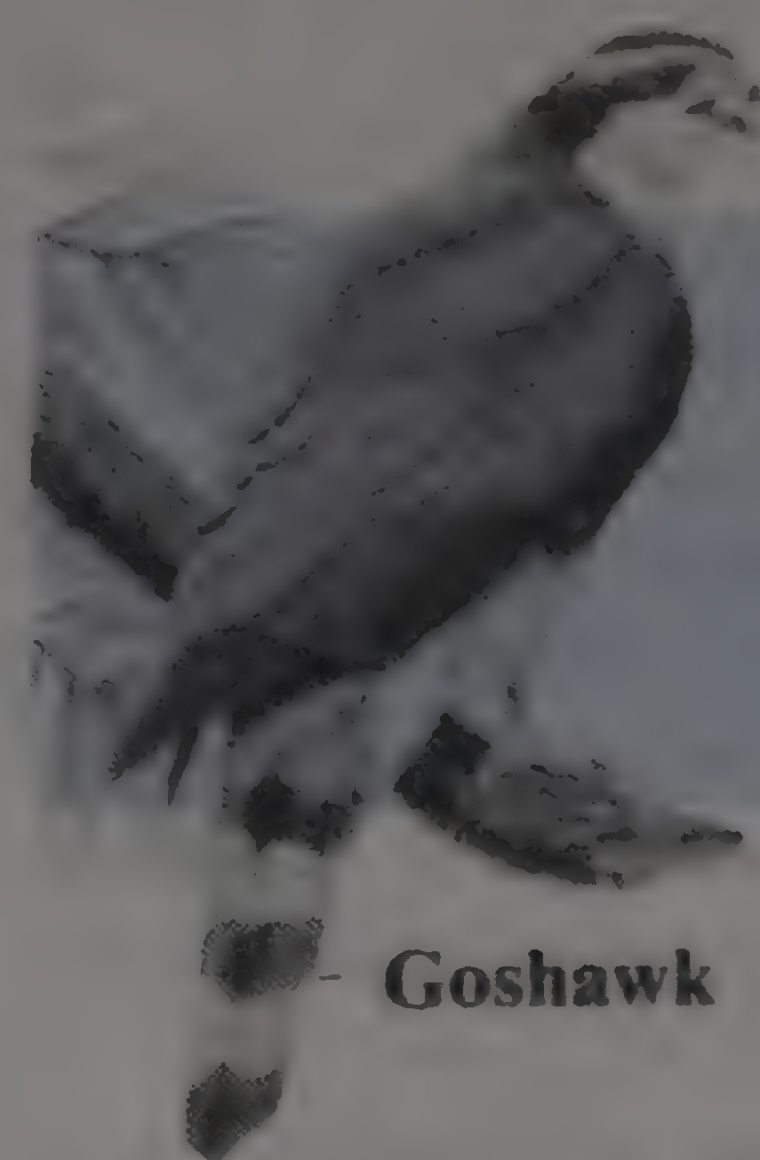
Pentecost Poetry

Like a Hawk in the Wind

The wind had his way
with him,
Hawk bird
gliding and rolling
in the heart of the windy
gusts.

So I too
would ride the crests
carried by your invisible
arms
Spirit Wind.

Linda Siebenga



Goshawk



Red-tailed hawk

"Share the Good News"

You affirmed Mary's place
at the table
of theology,
radical move in your day
when only men were privileged
to ponder scripture
in the city gates.

Your voice through the prophets
spoke of sons and daughters
prophesying.

You levelled
the differences
between Jew and Greek
slave and free
male and female.

and we will all reign
with you
in glory.

The harvest is white.
Was the great Commission
only for my brothers?

II

The prayers of the people
surrounded the synod.

A new regiment
on the threshold
to join the ranks,
while eager eyes
peered pensively
waiting
now streaming with tears
watching
the cocoon breaking
the damp wings
unfolding
emerging to fly

Linda Siebenga

When the Dove descends

love descends and spreads
around the world
that's how it will be this pentecost '91
the so-far non-commercialized celebration
of power, of the Spirit like a
mighty wind or a still small voice
entering into our history
yes, making history
and like fire refining these acts
of ours beginning with the apostles
and on and on
right here in Honduras, Lord
right here at the seminary where the
students grip the Word for
a moment, catch the vision, go under
in your cataclystic critique
the great awakening of
the rebirth of a people.
Be real unto us, O Lord and to
these campesinos without work.
Does the Spirit not pray?
Hear the lament and the songs of
praise we raise in these stuttering
languages. Starting in Jerusalem,
or in Tegucigalpa, wherever at all,
encarnate again your Spirit among
us until the foundations shake and the
cost of pentecost is counted with
joy as the Spirit gives us life

Frank Sawyer

Only sailors make it to heaven

Sailors are believers; believers, sailors.
Who else says,
I need the breath of God
to reach my destination?
Few souls are wind-driven in this
automated, self-propelling society.
Who even notices the wind?
Do occupants of air-conditioned
houses, offices, cars,
accustomed to ignoring
the soothing gesture of a cool breeze,
understand the gentle stirrings
of a Holy Comforter?
Only those who favour
the fan of God
trim the sail,
straining to catch every sigh
of power-saving saving power.
True, God moves
his canvas-tugging mariners
in mysterious ways.
One loses some control
when one goes sailing.
But even an opposing wind
can still be harnessed
by tacking,
the sailor's zig-zag —
work and pray.



Sailors are believers; believers, sailors.
Both congregations ride the wind.
The best Pentecost sermons are those
that tell you to go fly a kite
or make a paper windmill.
A body must stay in touch with the wind,
lest he think he can motor his way to heaven:
You take Air Canada and I take the 401,
and I'll be in the kingdom afore you.
This train is bound for glory, this train.
Wrong, says Peter; wrong, says Paul,
You gotta have wind or have nothing at all.
You can't auto-mobile your way out of the Fall.
Only those waiting for horsepower
to come wafting over the waves
may enter the harbour of Omega Bay.
Even Michael can't row your boat ashore.

Sailors are believers; believers, sailors.
A sailor is not ashamed of the wind,
the unpolluting power of creation.
When gales of laughter rock the boat
and clouds of doubt keep spittin',
When waves of ridicule threaten to swamp,
True sailors keep on knittin'.
For in sailing a trust in God is revealed,
a trust that comes by waiting,
from first to last, just as is written:
True mariners will be moved by wind.

What shall we say, then?
Shall we add a little outboard motor
so that speed may abound?
A little materialism here,
a little adultery there,
and a dab of religion everywhere?
By no means!
We died to pollution of life
and to automated religion
served up in wind-still sanctuaries.
How can we wallow in these any longer?

Sailors are believers; believers, sailors.
They add their touch of beauty
to the ravishing tableau
of land and sea,
highlighting a peace
rhythmically spelled out
wave after wave.
Their milk-white canvas
is a prayer on water,
petitioning the
wind of redemption,
brooding on the deep,
to wake their sails from sleep,
to stir the limp pennons
with a brisk flutter of her wings,
blowing the lingering hulls
with all the cloth
of heart and soul unfurled
into the open waters
of Christ's commission
to find his brave new world

Bert Wiltvoet,
July 18, 1989

Education

Christian high school studies Africa for a week



Photo: Coby Veensira

Olympic gold medalist Freddie Williams shares how he lived as a "coloured" person in South Africa.

Coby Veensira

BOWMANVILLE, Ont. — A full week of meeting fascinating people whose stories about Africa were equally fascinating — that sums up the Special Emphasis Week this year at Durham Christian High School in Bowmanville, Ont.

For a week, instead of classes, there were outside speakers, workshops, activities, outings and informal meetings in the school. Students and teachers learned much about Africa, not from the printed page but from people who brought especially South Africa to them from their own lives.

There was Dr. Richard Stevens, a "coloured" activist professor at the University of Witwatersrand, who told of his 39 imprisonments for anti-apartheid activity. He came to know Stephen Biko (made famous by the movie *Cry Freedom*), and Biko's murder was the only time his pain and discouragement brought him close to giving up.

There was Dr. Ebenezer

Sikkane, who now teaches at Ontario Bible College. He taught students a bit of Zulu, and how to pronounce the Xhosa language with the proper clicks. He told about the discrimination in the educational system, aimed to keep blacks in the role of servanthood.

Reinder Klein was convincing and gripping as he played the role of white supremacist Eugene Terreblanche. The Usafiri Drum and Dance troupe presented an excellent performance. Marc and Jo Hiemstra provided wonderful input from their mission experiences. John Plaatjes and his wife told of their personal experiences in "coloured" pastoring in South Africa. Brian Roodnick told of his life as a draftee in the South African army. Alice Vander Vennen and her Grade 9 art class provided excellent contributions. Many service and mission organizations shared what they are doing in Africa

and told of the service opportunities there.

Living the pain of injustice

So what can the school community do after all this, besides praying more intelligently and specifically? The immediate outcome was that all received a richer, more vivid education during that week than any textbook could have given. Participants say they are infinitely richer for having met and gotten to know the many people who passed through the school. They said they felt humbled by the gentle dignity of the speakers and their refusal to find answers in bitter anger or hatred, even though they had abundant cause. They were unfailingly loyal to and loving of their country in spite of its injustice. Participants felt this hit against their own impatience, intolerance and failure to be truly Christian in the face of adversity.

Seeing the strife in South Africa made everyone keenly

aware of the evil and injustice that exists in Canada also. All came to face how they, too, harbour prejudices. From seeing up close how injustice brings pain, students can take up the struggle for justice with a more constructively Christian attitude.



Photo: Coby Veensira

Marc Hiemstra, in African garb, explains items he brought home from his time as a missionary in Sierra Leone.

Edmonton Christian school emphasizes harmony in theme week

Louise F. Bruinsma

EDMONTON — "Where's Michelle?" asks a parent. "That's a good question!" replies teacher Karin Van Weelden.

It was a good question because for much of one week Michelle and all the other students of West Edmonton Christian School could not be found in their regular classes.

All 375 students from kindergarten through Grade nine were assigned to cross the grade groupings. The theme of the week was "Harmony" and one of the goals was the creation of harmony within the group.

"Cool," was Darin Meindertsma's response to how he enjoyed the week. "It was fun helping the little kids."

One of the teachers who helped in the planning of the theme week commented, "One day a kindergarten student couldn't find his room. A big strapping Grade 9 boy came along, put him on his shoulders and whisked him

away, saying, 'You belong with us!' Kids got to know each other better."

"Hey! Give the older kids a chance!" was a comment overheard in a K-9 ball game in the gym.

Knowing alienation

Two special study groups of Grade 4-9 students spent one activity creating their own culture in an experiment aimed at encouraging students to be accepting of other cultures. One group emphasized competition; the other co-operation.

They developed their own distinctive language and customs. For example, one group had to ask permission whenever they wanted to speak to girls. Another had to raise their elbows whenever they indicated "no."

Two or three students at a time were then sent to the other group to simulate immigration. "They clung together and experienced first hand the ostracism or loneliness new

immigrants may experience," observed teacher Bertha Tiemstra. Finally both groups of students came together to discuss their experiences.

One Grade 9 student summed up what he had learned from the exercise: "It was interesting to feel what immigrants feel when they move to a new place. I felt that they were confused and I felt a little sorry for them."

Another teaching centre involved co-operation between all ages in frying pancakes, not just during the frying but in experiencing the combination of various parts which would make up the whole. "Students realized how terrible an ingredient tasted by itself," says teacher Marcia Paulon, "but when each was blended together [the students] appreciated how good it tasted."

Jessica De Moor in Grade 2 agrees, "I like the cooking centre the best," she says, "because you get to eat!" Jessica also enjoyed the interaction with the older students. "You get to know and have fun with other people."

No one exempt

Teachers, too, had to co-operate in harmony. "We started planning right after Christmas," says teacher Marian Piekema. "We generated the theme, and after some initial hesitation everyone got excited by it."

"Teachers were challenged to plan an activity that would involve everybody in an age range of five to 15," adds



Photo: Louise F. Bruinsma

Students harmonize ingredients in baking class.

teacher Marcia Paulon.

The Edmonton Society for Christian Education operates four schools in the city, with a total of over 1,000 students. The society just recently completed a \$1.7 million expansion to the West school. Classes for Grade K-3 had earlier been held in a nearby rented school.

"The theme of harmony was particularly appropriate," says principal Henry Visscher, "since we are now all in one building. The cross-the-grades groupings helped foster a sense of togetherness."

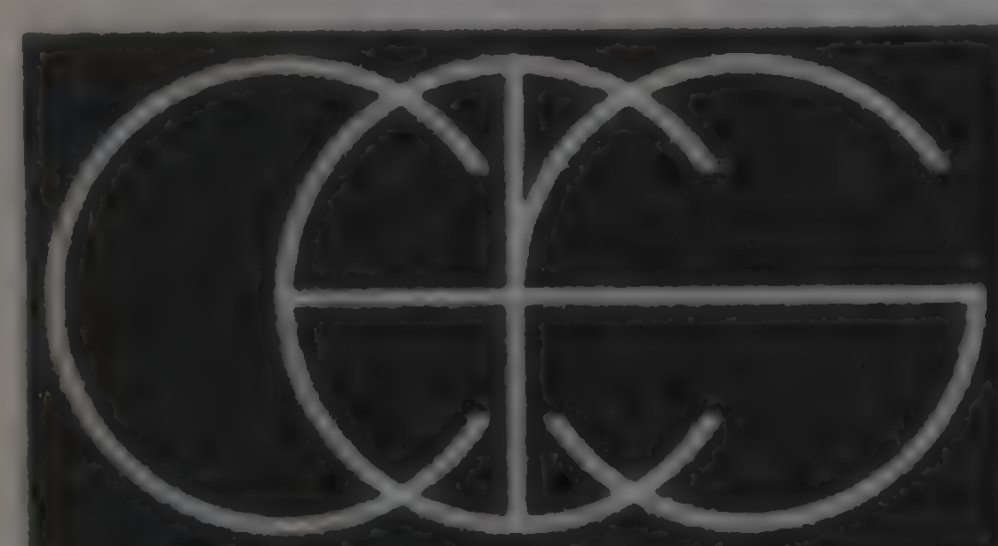
Opening and closing assemblies provided an opportunity for groups to share their learning experiences with the

larger student body.

The familiar Harmonious Blacksmith melody by G.F. Handel provided the tune for a theme song created especially for the week: "Help us nurture your creation; love our neighbour caringly, work for peace in ev'ry nation, build in you community."

One parent summed it up best. "My son certainly didn't have any problem going to school all week," testified Ladonna Mulder.

**Look for our
Calendar of Events
on page 19.**



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Small school bazaar nets \$22,101

Man bares chin for first time in 25 years in fund-raising effort

Marian den Boer

OWENSOUND, Ont. — This year at the sixth annual Spring Fever Bazaar for Timothy Christian School in Owen Sound, Ont., haircuts

were only \$5, but Dr. John Van Dorp's beard went for \$4,000.

Dr. Van Dorp, who had never before shown his wife and five children his chin, agreed to have his beard shaved

publicly on the evening of the Spring Fever Bazaar for \$2,500, a sum representing \$100 for each of the 25 years since he began the beard at age 16.

For six weeks prior to the April bazaar, Dr. Van Dorp's friends and acquaintances dropped donations into a sealed box. At a dinner/auction on the evening of the bazaar a formally dressed school finance committee tallied the \$4,000 accumulated. Thereafter Dr. Van Dorp was gently placed in a barber chair, serenaded by a barbershop quartet — and sheared. The shaved doctor, wearing his high school sweater, then sadly recited an ode to his beard [see box on this page].

The beard shearing was definitely a highlight in an event-filled day which netted \$22,101 for Timothy Christian School, a parental Christian school with approximately 100 students in Grades K-8.

Gena Van Dorp, John's wife and one of the organizers of the bazaar, links its success to a broad range of support. Contributors plan donations as much as a year in advance, volunteers are anxious to help, and a following is springing up among people from the larger Owen Sound community.

'We can do better'

The story begins in 1976 when Christian school supporters Shirley Visser and Louise De Boer decided the school's \$3,000-a-year bazaar could do better.



Photo: James Masters, Owen Sound Sun Times
Dr. John Van Dorp poses with a "before" photo and a brass urn containing his beard.

They formed a bazaar committee, moved the bazaar from the premises of the four-classroom school to the large new Bayshore Community Centre, called it the First Annual Spring Fever Bazaar and began an extensive public relations push. That effort netted \$9,000.

Since then, each year throughout the winter months

a series of bazaar bulletins stir up enthusiasm and encourage participation by informing the supporting community about knitting bees, woodworking efforts, items for auction and attention-grabbing features such as the campaign to see Dr. Van Dorp's beard in a bowl.

Colourful posters, flyers and signs for the Spring Fever Bazaar inundate the Owen Sound vicinity for weeks.

"We see a lot of people at our bazaar who ordinarily wouldn't give our school a second thought," says John De Boer, president of the school board.

As enthusiasm and profits go up year by year, Shirley and Louise find their job becomes easier. "This year Shirley and I hardly had to do anything," admits Louise. "People are volunteering before we can ask them. Everyone wants to do something."

She sees possibilities in a bazaar consulting business. For a small percentage of profits, the Owen Sound bazaar committee would lend their expertise to other Christian schools.

As for Dr. John Van Dorp, he's not wasting any time shaving. He figures he has already saved twelve 24-hour days by not shaving for three minutes a day for 25 years. That's time used "wooing my wife," says John. The beard is growing back. Gena, who admits "it's really rough" being married to a guy without a beard, doesn't mind at all.



small talk

Alice Los

Storing up treasures...

In the basement of our house is a small room which is mine to use and decorate as I please. It's a place where I keep what I would call my own peculiar possessions. There's a student's desk and a bookcase crammed with books. No, I have *not* read them all — yet.

There's also a small wooden kitchen table which holds my sewing machine and a tiny clock radio. The walls are an interior decorator's nightmare. Family pictures are everywhere, flanked by a world map which is there to help me make sense out of much geographical confusion created by the daily news.

Over the desk there's a poster which was given to me by a grandson. I muse on its message frequently: "Do nothing, time is too precious to waste." In the accompanying picture a horse, reclined on a grassy field in hazy sunshine, seems to accept this easily.

The only window in the room is over my head. When I stand on my toes my eyes meet the soil and grass — or snow — of our front yard. This makes it all the more a room for inward reflection.

On a ledge which juts out from one wall in true basement fashion, sits a row of special books. As I grow older these books seem to become more numerous and more precious. I thank God for the men and women who wrote them. They now walk beside me on my pilgrim's trek. There's Andrew Murray side by side with C.S. Lewis, and Margaret Clarkson next to J.I. Packer and Lewis B. Smedes.

There's also a wonderfully big closet in my room. It holds treasures untold. Lots of yarn with which to knit children's sweaters. A box of small gifts to have on hand at a moment's notice, and another box to hold the creative efforts of a dozen or so small grandchildren. And on the shelf there are boxes bulging with the stuff of which memories are made. Letters and cards; a child's drawing; a young boy's poem; a first report card — all easily 20 to 35 years old.

Then a box with different mementos. Bulletins, programs and pictures all tracing close to four decades of life among God's people. And all of it evoking smiles, a sigh, a tear, but mostly praise to a faithful God.

There's only one easy chair in my room, a hand-me-down from a kind relative. I sometimes sit there and look around. When I am not here anymore what will happen to it all? Will anyone want it? My desk was not designed to hold a computer and the bookcase is already an antique. Will most of it clutter a landfill site? Will there ever be a great-grandchild treasuring the embroideries of my mother? Or the portrait of my grandparents?

Perhaps I should tell my children never to guiltily litter their homes with the leftovers of my life. And I must remind myself not to add needlessly any more material trivia, big or small, to what I already have.

Instead, I must get busier than ever to store up the stuff that lasts: treasures in heaven. They make a beautifully rich inheritance, not in boxes but in hearts, minds and souls. Imagine my offspring sharing the residue of such an estate!

Meanwhile I very much enjoy my room. If only every mother with an active family still at home could have one!

Alice Los lives in Inketman, Ont.

Ode to my beard

Alas, poor beard, I knew thee well.
Full five and twenty years this face we shared together.
Adventures grand and vistas fair
We have travelled together
you and I.
And now our ways do part.

Together we graduated from high school;
Together we left mother's home —
with fading eyes, now, and trembling hand,
will she shun this stranger's kiss?
We wooed a woman together,
you and I
full 14 years ago.
will she spurn us now that we are parted?
Children fair, 1 - 2 - 3 - 4 - 5
with father gone and a stranger home in mommy's bed —
what consternation will be their fate!
Patients in the office that you and I have shared together
births, triumphs and tragedies —
what shall I do when they politely ask to see
"the real doctor?"

Alas poor beard, I knew thee well.
Full five and twenty years we shared this face together
And now we are parted.
You to the ignominy of stuffing a pincushion,
And I to nakedness.

John Van Dorp

April 6, 1991

with appreciation to Shakespeare

Society

Ontario announces largest increase ever in funding to end violence against women

TORONTO (OWD) — New funding of \$20.3 million to fight violence against women and to support women who have been assaulted was announced recently by Anne Swarbrick, Ontario Minister Responsible for Women's Issues. This brings the total amount that will be spent this year on government-wide action against wife assault to \$70 million; and for sexual assault to \$17 million.

"This is the largest increase ever in funding to tackle the problem of violence against women," said Swarbrick. "Our government is dedicated to achieving social and economic equity for all Ontario women. We can no longer accept a society in which women's lives are limited by violence."

As an essential part of its new strategy, the government will, by 1994, integrate wife assault and sexual assault prevention initiatives, into one strong, ongoing effort to combat violence against women.

"While improving existing support to victims," said Swarbrick, "this comprehensive effort will work to turn around the attitudes and perceptions that allow violence against women to continue."

"Women who are assaulted by their partners have many needs, but the first and most

basic is a safe refuge from their violent homes," said Zanana Akande, Ontario Minister of Community and Social Services. "To this end, close to nine million new dollars will go to expand and enhance community-based counselling, support, and shelter services across Ontario. By March of 1992, 94 shelters in Ontario will offer this refuge to assaulted women and their children."

"Close to \$5 million in new funding will go to sexual assault centres," said Ontario Solicitor-General Mike Farnan. "This includes the establishment of ten new sexual assault centres in Ontario to help the victims of this crime. Existing centres will also get increased funding."

Huge problem

Almost one in five Canadian men living with a woman admits to using violence against his female partner. Conservative estimates show that one in four women will be sexually assaulted in her lifetime.

In addition to the new shelters for battered women and their children and the 10 new sexual assault centres, the Ministry of Health will be establishing 12 new hospital-based sexual assault care centres, with a new \$1.1 million from within its own budget.

The \$20.3 million funding increase for wife assault and sexual assault includes approximately \$8.3 million to provide better access to community health and social services for immigrant and racial minority women, women with disabilities, aboriginal women and Francophone women. Prevention programs, including public education, will also receive 3.7 million new dollars.

"Violence is a threat to all

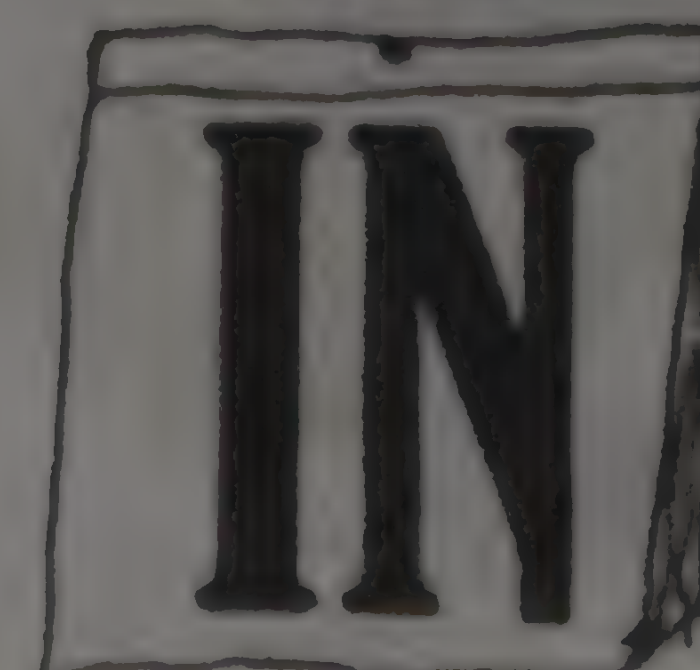
women. It happens in all types of homes and communities, so programs and services must be geared toward all Ontario women regardless of physical, cultural or language differences," said Swarbrick. "In the long term, public education is especially important, because we're sending out the message that preventing wife assault and sexual assault is everyone's responsibility." The wife assault and sexual

assault prevention initiatives include support for shelters, sexual assault centres and community counselling services, prevention and public education programs, and law enforcement and justice measures.

Both strategies are co-ordinated by the Ontario Women's Directorate, which as part of the provincial government, works for the economic, legal and social equality of all Ontario women.



Peter and Marja are



Dear Readers:

Another person has written to us about separation, divorce and remarriage. This will be our last letter on this subject for the time being.

Dear P & M:

I have been a member of the Christian Reformed Church all my life. I have enjoyed many church committees, taught Sunday school and functioned as treasurer.

Even when we lived in Holland our marriage was in trouble. Immigration gave us a fresh start but after a few years the same problems reoccurred.

My husband didn't want to acknowledge the obvious signs and denied any difficulties. The last two years of our marriage were very hard for me. I finally had a nervous breakdown; three days later I left him for good.

That came as an enormous shock for all who knew us. To my surprise many members of my congregation had not seen it coming, despite the fact that I had not attended Lord's Supper for six months and worshipped less frequently.

After I left my husband, my church's consistency and especially my minister made it very hard on me. I had many conversations with him, with and without an elder. These conversations left me with many sleepless nights. He kept stressing the fact, backed up by several Bible texts, that true repentance meant returning to my husband. I knew that God had forgiven me for my sins, but the minister wouldn't hear of it.

My ex-husband and I were never hateful towards each other during and after our divorce. We had forgiven each other but knew we could never live together again.

We both continued to go to the same church. After a while I began attending another CRC because my pastor's attitude towards me never changed. A visit from him and two elders convinced me that I was really wanted in my "home" church, so I came back. In reality, however, people barely talked to me and rarely invited me to their homes. Only two members could talk with me without that judgmental look in their eyes!

Leaving your church is like a second divorce. But I think I need to leave. I remarried some time ago and am thankful for our good relationship and our beautiful daughter, who must be the happiest child in the world. Together we have continued to worship in my home church, optimistically believing that people's awkwardness with us would wear off. But last

Sunday morning our minister found it necessary to illustrate his sermon with a question that a recently divorced man had asked him. He even mentioned the man's profession. It was obvious to me that he was talking about my ex-husband. I confronted him about this, but he denied the fact that he had been talking about my ex. In that case, I told him, it was poor judgment on his part because his example was too similar to my case.

After the service no one dared look at me. I now realize that I'll never live my divorce down in this church. Because I left my husband I will always be considered the guilty one.

Of the five divorce cases that we have experienced in our church in the last 10 years, only two persons are still active members of the CRC, while none have stayed in their home church.

After a lifetime of membership it is time to choose a different denomination. I do feel as if I am going through a second divorce, but I'm tired of apologizing and hanging my head in shame. It happened and it's forgiven. God has given me a second chance and I'm thankful for this whenever I look at our daughter.

There are churches out there that would love to have me. The CRC has always proclaimed that forgiving is forgetting. I don't want to go back there as long as they don't practise what they preach! If their attitude doesn't change they will find themselves stuck with only a few "perfect" people.

Where two quarrel, two are at fault. My ex-husband and I finally understood that. But our painful situation was made more difficult by a congregation and a pastor who wrongly chose sides.

As far as choosing is concerned, I found myself in a situation where there were only three choices: kill my husband, kill myself (this was a very real choice for me for a long time), or divorce. Don't you think I made the right choice?

Dear Second Divorce:

We must get rid of the idea that the one who leaves is at fault. That is a simplistic and false assessment of a complicated marital situation. It is like accusing abused persons of making trouble when they break silence.

When we mishandle divorce cases we lose people who, better than anyone, know what it is to live by God's grace. Your leaving does not solve our problem. But it sends a signal that we have some things to learn from Jesus about forgiveness, acceptance and love.

Canadian church leaders urge anti-pornography legislation

OTTAWA (ICC) — Representatives of a broad range of Canadian church groups have urged Justice Minister Kim Campbell to introduce legislation against pornography. A recent letter from nine senior church staff persons said that two types of pornography "should be categorically and firmly prohibited" by law.

"We are agreed," their letter said, "that the production, distribution, and exhibition of pornography involving children and depicting violent or degrading behaviour in a sexual context should be offences under the Criminal Code."

In the last Parliament, Bill C-54 on pornography died on the order paper.

Signing the letter were: Rev. James Weiserger, Canadian Conference of Catholic Bishops; Ven. David Woeller, Anglican Church of Canada; Rev. Dr. Howard Mills, United Church of Canada; Dr. L.E. (Ted) Siverns, Presbyterian Church of Canada; Colonel Arthur E. Waters, Salvation Army; Rev. Brian Stiller, Evangelical Fellowship of Canada; Mr. Larry Kehler, Mennonite Central Committee; Ms. Vivian Harrower, Women's Inter-Church Council of Canada; Rev. Arie G. Van Eek, Council of Christian Reformed

Churches in Canada.

Protect the vulnerable

Their agreement on the need to ban pornography involving children and depicting violence or degrading behaviour was based on 10 principles, the church representatives said.

One basic principle, the letter noted, is "that children, who are most vulnerable and innocent, must be protected from sexual exploitation and perversion." It added that "even though the research is still incomplete, there are links between the use of pornography and violence against women and children. The letter also affirmed "that pornography, with its images of male domination and female subordination, is a barrier to the equality of women."

All human beings are created in the image of God...and men and women are equal and entitled to the same dignity and respect," it insisted.

"With its focus on the physical, [pornography] fragments the totality and degrades the beauty, tenderness, and intimacy of sexual relationships," the letter added.

The Justice Minister was urged to act soon to introduce legislation reflecting the principles set out in the letter.

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<p>GST Inclusive</p> <p>Births..... \$35.00</p> <p>Marriages & Engagements. \$40.00</p> <p>Anniversaries..... \$45.00</p> <p>2-column anniversaries.... \$90.00</p> <p>Obituaries..... \$45.00</p> <p>Notes of thanks..... \$35.00</p> <p>Birthdays..... \$35.00</p> <p>All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)Note: All rates shown above are GST inclusive.</p> <p>ATTENTION!</p> <p>a) Calvinist Contact reserves the right to print classifieds using our usual format, unless you instruct us otherwise.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p>NEWLYWEDS</p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>VANDERGEEST-VELDHUIS:</p> <p>With thanks to God for bringing them together, Jan and Wilhelmina Vandergeest announce the marriage of their daughter,</p> <p>ANNE CATHERINE to MAURICE</p> <p>son of Roelie Veldhuis of York, Ont. The marriage will take place, D.V., Saturday, May 18, 1991, at 4:30 p.m. in the First Chr. Ref. Church of St. Thomas. Rev. John Heidinga officiating. Their future address is: 235 Morgan Ave., Apt. 308, Kitchener, ON N2A 2M7</p> <p>Anniversaries</p> <p>Marum (GR) Brampton (ON) 1941 May 29 1991</p> <p>With joy and thanksgiving to our heavenly Father, we are happy to announce the 50th wedding anniversary of our parents, grandparents, and great-grandparents,</p> <p>WILLEM and ASKE BRAAM (nee Haan)</p> <p>May the Lord our God continue to bless you richly as you continue to be a blessing to all of us. With love from your children and grandchildren:</p> <p>Hilda & Jim van der Voort — Stratford, Ont. Margaret & Steve, James & Christine, Angela & Siebren Harold & Grace Braam — Waterloo, Ont. Doug, Ken, Sheila Dick & Betsy Braam — Georgetown, Ont. Jason, Sarah, Ryan Mary & Gerry Bontius — Rexdale, Ont. Ken, Kevin, Steve, Suzanne, Mark And great-grandchildren: John, Angela, Lucas, Samantha Klingenburg.</p> <p>The Lord willing, we hope to celebrate this occasion on Friday, May 31, 1991, with an open house from 3:30 - 5:30 p.m. at John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, Ont. Home address: 7900 McLaughlin Rd. S., H.T. 209, Brampton, ON L6V 3N2</p> <p>1946 May 22 1991</p> <p>Though time may pass, we know not where or how, I know the loveliest time of all — is now. With joy and thanksgiving to God we hope to celebrate the 45th anniversary of our parents and grandparents,</p> <p>JACOB and ALICE (Afke) BYMA (nee Boersma)</p> <p>I place my hand in God's today And know that He will guide my way, and lead me on along the path of righteousness and peace. My faith is strong, my step is sure I know that I am safe, secure for "Thy word is a lamp unto my feet." With love from children and grandchildren, Freda Bryant Sid & Linda Byma Michael, Robert, Jeffrey Tim & Barb Kane Brian, Matthew, Anthony Ralph & Debbie Byma Home address: 727 Birchwood Ave., Cambridge, ON N3H 2V6</p> <p>Cottages</p> <p>WASAGA BEACH</p> <p>Still looking for a great holiday? Come to Alton Lodges and enjoy our nine miles of sandy beach. Safe swimming for everyone. One- and two-bedroom housekeeping cottages. Give us a call at (705) 429-2420. Your hosts: Len and Rita Bette, Alton Lodges, R.R. #1, Site 130, Box 8, Wasaga Beach, ON L0L 2P0.</p>	 <p><i>Congratulations to Heinze and Pietje Mulder (nee de Jong) on their 55th wedding anniversary!</i></p> <p>Bergum (Fr.) Medicine Hat (Alta.) 1936 May 14 1991</p> <p>Wedding text: "Wait for the Lord, be strong and take heart and wait for the Lord" (Ps. 27:14). With praise and thanksgiving to our Lord, we wish to announce the 55th wedding anniversary of our dear parents and grandparents,</p> <p>HEINZE and PIETJE MULDER (nee de Jong)</p> <p>May the Lord continue to bless you and keep you in his care. With love from their children and grandchildren: Harry Mulder — Medicine Hat, Alta. Trinus & Nel Mulder — Medicine Hat, Alta. Brian, David, Donna & Casey, Brenda Harm & Linda Mulder — Stoney Plain, Alta. Cheryl, Curtis, Connie Joe & Marlene Mulder — Edmonton, Alta. Kristine, Nathan Home address: 126 4th St. N.W., Medicine Hat, AB T1A 6M2</p> <p>1956 May 11 1991</p> <p>"In all your ways acknowledge him and he will make your paths straight." With joy and thanksgiving to our God, we are happy to announce the 35th wedding anniversary of our parents and grampa and grandma,</p> <p>JACK and WINNIE DEBOER (nee Hogeterp)</p> <p>We pray that God may continue to bless your lives in the years to come. Congratulations and love from: Doreen & John Kiers Wayne & Joanne deBoer Janelle Ken deBoer Gary deBoer and Arlene Elgersma (girlfriend) Judy & Ron Lemstra Glenda deBoer Home address: 16 Railway St., Hagersville, ON N0A 1H0</p> <p>1956 June 2 1991</p> <p>With joy and thanksgiving to God we are happy to announce the 35th wedding anniversary of our parents and grandparents,</p> <p>JACOB G. and ALICE VISSCHER (nee Vanden Hazel)</p> <p>Congratulations and best wishes from: Joanne & Chris Duiker — Guelph, Ont. Chris, Jocelyn Frank Visscher & Sheri — Listowel, Ont. Wendy & Bill Dekoning — Moorefield, Ont. Mark & Valerie Visscher — Elmira, Ont.</p> <p>We will host an open house at our parents' home on Saturday, June 1, 1991, from 2-4 p.m. Home address: R.R. #2, Wallenstein, ON N0B 2S0</p>	<p>Why not take advantage of our events calendar for your next event?</p>  <p><i>Congratulations to Arie and Adrianna Van Drunen (nee Wust) on their 50th wedding anniversary!</i></p> <p>Numansdorp Leamington 1941 May 29 1991</p> <p>With joy and thankfulness to our heavenly Father, we hope to celebrate the 50th wedding anniversary of our parents and opa and oma,</p> <p>ARIE and ADRIANNA VAN DRUNEN (nee Wust)</p> <p>With love from your children and grandchildren: Gary & Freda Van Drunen — Deep River, Ont. Christina, Heather, Erica Rita & Paul Coste — Kingsville, Ont. Michael, Dale, Tammy Casey & Gienna — Dunvegan, Ont. Chris, Heidi, Danny, Bobby Willy & Jake Zuiderveen — Cottam, Ont. Renee, Peter, J.J. George & Hilda Van Drunen — Guelph, Ont. Anthony, Melissa, Stephen, David An open house will be held on Saturday, June 1, 1991, at 7:30 p.m., First Chr. Ref. Church, 276 Talbot St., Essex, Ont. Home address: R.R. #2, Albion 2481, Kingsville, ON N0Y 2E5</p>	<p>On May 11, 1991, we celebrated with our parents,</p> <p>ANDREW and RITA KNIBBE</p> <p>their 40th wedding anniversary. May God continue to bless them. Congratulations and love from all your children and grandchildren: Sylvia & John Smeenk — Belleville, Ont. Kimberlee, Jeff, Brent, Andrea Marilynne & Lawrence Leavitt — London, Ont. Kristie, Megan, Ryan John & Charene Knibbe — Bolton, Ont. Rose, Justin, Amber Harry & Coby Knibbe — Ayimer, Ont. Anthony, Michael, James, Amy Winnie & Patrick Smith — Calgary, Alta. Matthew, Karen Karen & Ray Louter — Hamilton, Ont. Jordan Home address: 595 Victoria Ave., Belleville, ON K8N 5E7</p> <p>Anniversaries continued...</p>

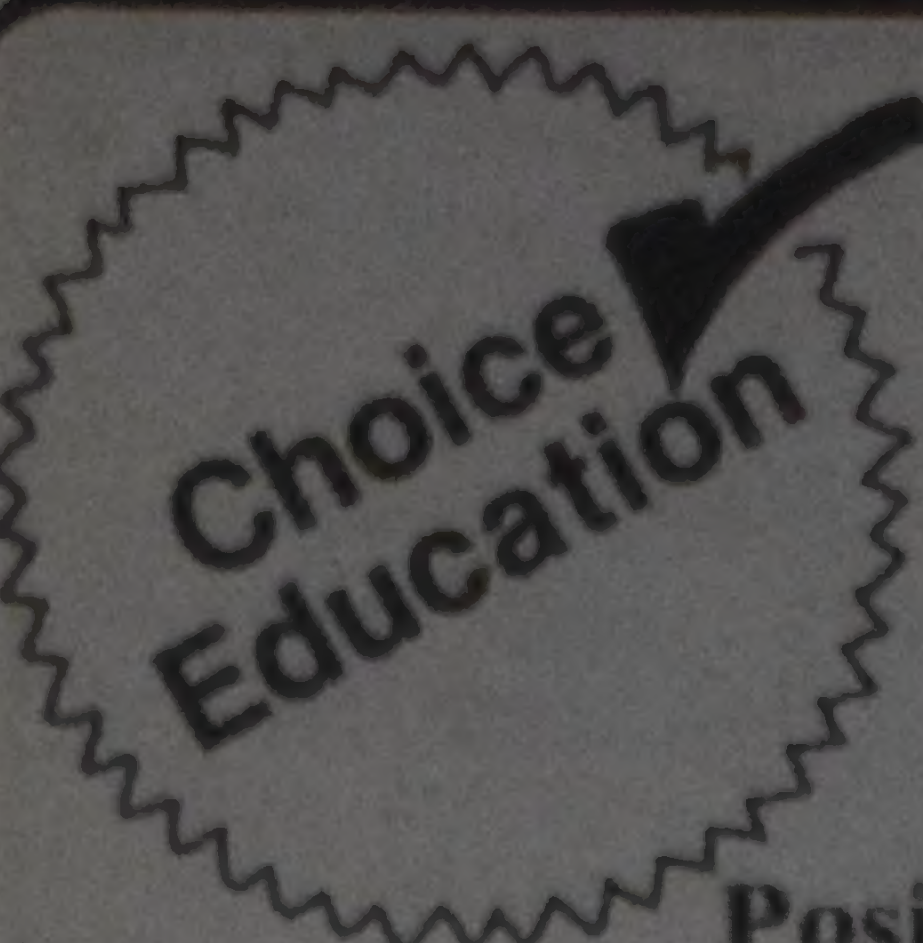
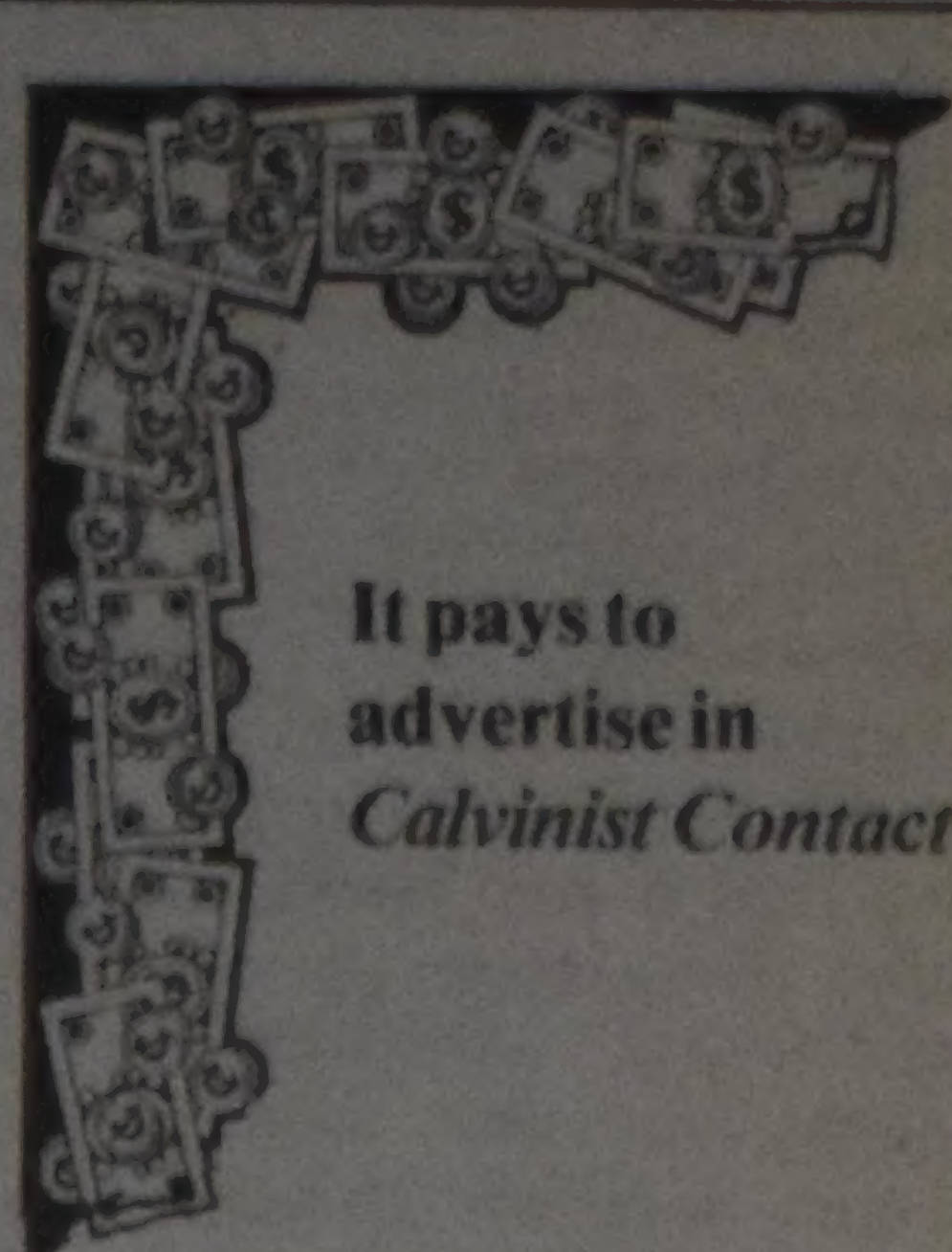

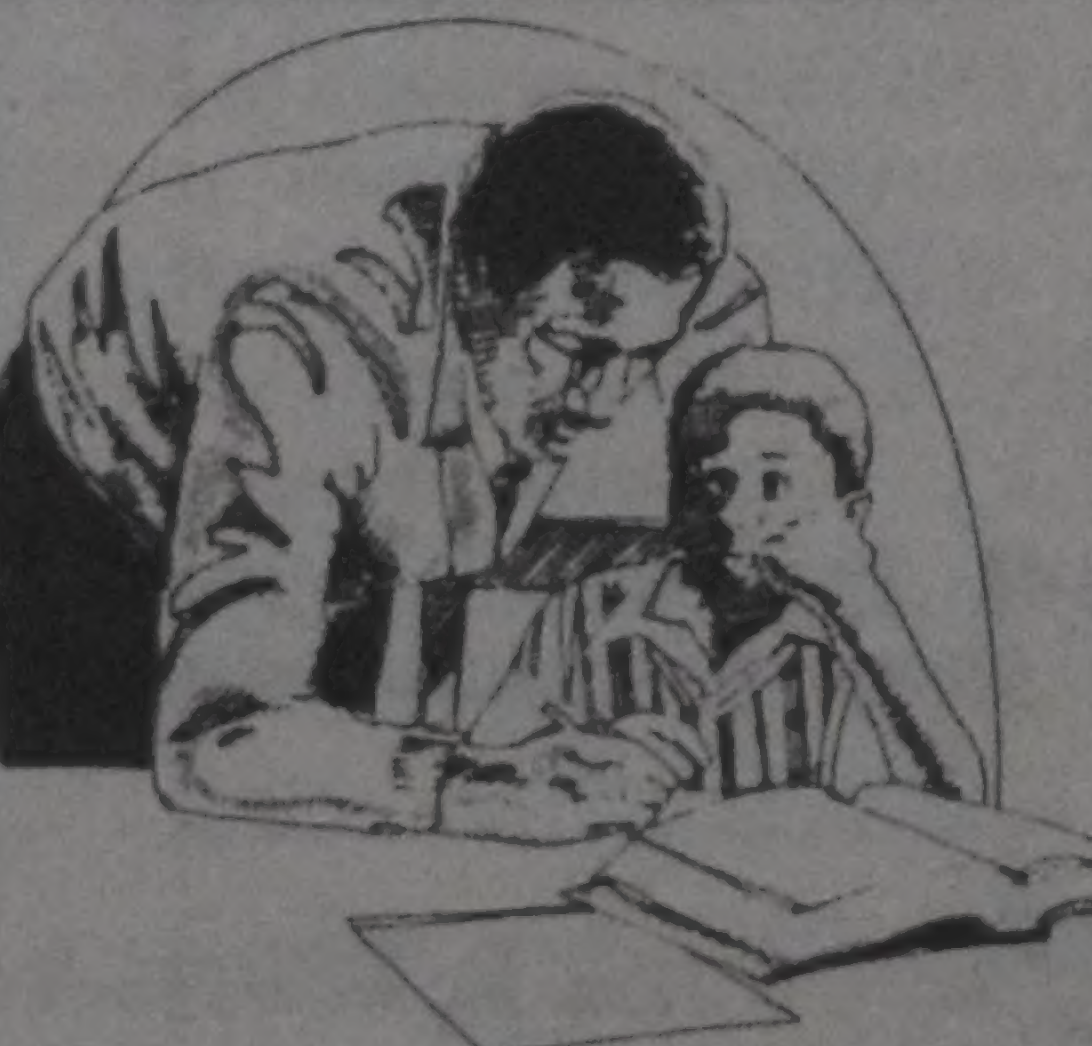
Classified

Anniversaries	Anniversaries	Obituaries	Real Estate	Personal
<div></div> <div><p><i>Congratulations to Cornelis and Albertje Vander Veen (nee Kobes) on their 60th wedding anniversary!</i></p></div>		<p>March 27, 1926 April 28, 1991 "Even youths grow tired and weary and young men stumble and fall, but those who hope in the Lord will renew their strength. They will soar on wings like eagles, they will run and not grow weary, they will walk and not be faint" (Is. 40:30, 31). On Sunday, April 28, 1991, God called to himself in glory, his child, ALIDA (Lidy) LUYMES dear wife of Henk Luymes and loving mom and oma of: Joan & John Klapwyk — Elora, Ont. Linda, Sandra, Jonathan, Willene Wilma & Arthur Keulen — Delta, B.C. Warren (who went to heaven on April 10/91), Lynette, George Evelyn & Harry Kersbergen — Burnaby, B.C. Aletha, Ken, Leanne, Trevor Harold & Hilda Luymes — Abbotsford, B.C. Glenda, Erin, Bradley Greta & Ted DeJong — Abbotsford, B.C. Tyler, Jared Don & Karla Luymes — Oakville, Ont. She has left an empty place in our home and we miss her very much. But there is still "a song in our hearts" because of God's promise in Rev. 22:4, "They will see his face, and his name will be on their foreheads." Correspondence address: 1137 Marion Rd., R.R. #2, Abbotsford, BC V2S 4N2</p>	<p>24,000 CAGE LAYERS, fully automated, 75 acres land, 3 br. brick home. Keith. 35,000 CHICKEN BROILERS, 100 acres land, 5 br. home. Good barns with extra space, priced right! Keith. 13,000 CHICKEN BROILERS, small acreage, 3 br. bungalow, nearly new barn with extra space, a real buy! Keith. 9,500 CHICKEN BROILERS, 4 br. home, nearly new barn, 14 acres land. Vendor will assist in financing. Sylvia. 1,500,000 LBS. TURKEYS, small acreage. Very good buildings, owner retiring, will assist in financing. Keith. 8,000 BROILER BREEDERS, 50 acres land. Very good home. Priced right! Keith. 6,700 BROILER BREEDERS, small acreage. Very good home and barns, priced reasonably. Jack. 30,000 SQ. FT. POULTRY BARNs, no quota, suitable for chicken broilers or turkeys. Very good home. A real bargain! Jack. 24,000 SQ. FT. POULTRY BARNs, no quota plus 600 hog finishing barn. Harvestore silo for high moisture corn. 4 br. brick home. Vendor will assist in financing. Keith. 6,000 SQ. FT. POULTRY BARN, no quota, raised ranch home, 18 acres land. Priced right! Sylvia. 63 ACRE DAIRY FARM, black sandy soil, systematically tiled 6 br. home. Keith.</p> <p>WANTED: ALL TYPES OF POULTRY FARMS. PARTICULARLY BROILER BREEDER FARMS! WE HAVE BUYERS!</p> <p>Keith Miller & Assoc. Realty Ltd., Realtors 220 Broad St. E., Dunnville, ON (416) 774-7624 (416) 774-4077 Keith res. (416) 774-8291 Jack res. (416) 765-2981 Sylvia res.</p>	<p>Christian lady (widow), happy personality, outgoing, likes to travel, enjoys home life, located in Ontario, would like to meet Christian gentleman, age 68-75 for companionship and gezelligheid. Write to File #2564, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <p>The Consulate-General would like to come in contact with the following individuals: van den BERG, A.H., born Jan. 13, 1925, last address in the Neth.: New Hilversumseweg 38, Bussum, immigrated to Canada on July 28, 1952. van DRIEST, H. born Oct. 15, 1908, last known address: 115 South Bend Rd. E., Hamilton, Ont. van CROMVOIST, J.J., born Sept. 13, 1903, last known address: 168 Grand Ave., apt. #201, Galt (Cambridge), ON N1S 2M5 van GOGH, Justinus Arnoldus Hendrik Marinus, born Jan. 27, 1901, immigrated to Canada on Dec. 14, 1964, or his son: van GOGH, Hendrik Hermanus Justinus, born Dec. 27, 1927, immigrated to Canada on Feb. 13, 1946 de GROOT, Alex Wouter, born in Haarlem July 9, 1943, immigrated to Canada in 1963, last known address: 603 Dalhousie Dr., Winnipeg, Man. HOEKSTRA, G., born Nov. 4, 1910, last known address: R.R. #4, Bradford, Ont. HENDRIKSEN, Dirk, born Jan. 23, 1925, immigrated to Canada in Jan. 1964, last known address: 588 George St., Woodstock, Ont. HOEIJKAAS, Christiaan Frederik, born in Semarang on Apr. 3, 1917, immigrated to Canada on Feb. 6, 1950. de JONG, Hendrik, born Dec. 26, 1920, immigrated to Canada on Sept. 3, 1981 JONGE VOS, Hendrik, born March 17, 1935. MOBACH, Mrs. T., born July 7, 1938, immigrated to Canada on Mar. 23, 1990. RUS, Arie Jan, born Nov. 23, 1954, immigrated to Canada on Feb. 1, 1983 SCHOONEBEEK, Y., born Oct. 16, 1903, last known address: R.R. #3 East, Wellington Rd., Nanaimo, B.C. WEIMA, E., born Jan. 22, 1907, last known address: R.R. #3, Petrolia, ON N0N 1R0 Consulate-General of the Netherlands 1 Dundas St. West, Suite #2106, Box 2 Toronto, ON M5G 1Z3 Phone: (416) 598-2520</p>
<p>Franeker Brampton 1931 May 21 1991 "But from everlasting to everlasting the Lord's love is with those who fear him, and his righteousness with their children's children" (Ps. 103:17). With thankfulness and praise to our faithful God, we hope to celebrate, D.V., the 60th wedding anniversary of our dear parents, grandparents, and great-grandparents.</p> <p>CORNELIS and ALBERTJE VANDER VEEN (nee Kobes) Karl & Nan — Woodbridge, Ont. Lani Andy & Alice — London, Ont. Betty & John, Kasey & Liz, Diane & Ralph, Sharon Jim & Iemkje — Schomberg, Ont. Liz & Brian, Audrey, Karl & Francie, Aaron Jace — Edmonton, Alta. Chris & Ann — Brantford, Ont. Monica, Marisa, Christy Rinske & Hans Van Brederode — Barrie, Ont. Michael, Richard Jill — California, U.S.A. Rinke & Sonja — St. Catharines, Ont. Rachel, Jason, Tamara, Benjamin, ? and 13 great-grandchildren. Open house at the John Knox Christian School, Brampton, Ont. from 3-5 p.m. on Saturday, May 25, 1991. Home address: Holland Christian Homes, 7900 McLaughlin Rd. S., Apt. 219, Brampton, ON L6V 3N2</p>	<p>Obituaries With the words of Psalm 27 and with the Christian's surety and joy we celebrated the life of SOPHIA HUYER-VAN LOON (widow of Jacob C. Huyer since 1969) who went to be with her Lord and Saviour Jesus on April 22, 1991. She will be remembered for her witness of her Lord, her concern for all the sick, her work among the missions, her search for knowledge and for her love of life and beauty. Predeceased by Piet and Rie Huyer and Lex Krans. Loving and beloved mother of: Bill Huyer & Donna — Scarborough, Ont. Rinus Huyer & Sandy Huyer — St. Albert, Alta. Chris & Jane Huyer — Pickering, Ont. John Huyer — Shanty Bay, Ont. Hubert & Riet Huyer — Burnstown, Ont. Rina Krans — Barrie, Ont. Susan & Art Mulder — Allenford, Ont. Keith & Myrtle Huyer, Shanty Bay, Ont. Jane & Bob Huyer-Smith — Corvallis, Ore., U.S.A. Arie & Margret Huyer — Willowdale, Ont. Dear oma of 35 grandchildren and 13 great-grandchildren. Sister of Christiaan Van Loon, the Neth., Adriana Van Loon, Barrie, Ont. Correspondence address: 27 Berczy Street, Barrie, ON L4M 3P6</p>	<p>Obituaries Having fought the good fight and finished the race, she has entered eternal glory. Suddenly at her residence, on Sunday, May 5, 1991, the Lord called home AALTJE (Alice) VAN NETTEN in her 64th year. Beloved wife of Cornelius Van Netten. Dear mother of: Marquerite & Robert Hudson — London, Ont. Gary Van Netten — Toronto, Ont. Dear oma of Samantha Alison. Sister of John & Janet Veenema. Cambridge, Ont., four sisters and one brother in the Netherlands (predeceased by a brother in the Netherlands). Also sadly missed by friends Swansea and Gerrit Fluit, St. Catharines, Ont. She was a member of the Maranatha Chr. Ref. Church, St. Catharines, Ont. The funeral service took place May 7, 1991, at Covenant Chr. Ref. Church, St. Catharines, Ont., Rev. H. Katerberg officiating. Correspondence address: 2 White St., #317, St. Catharines, ON L2N 1Z2</p> <p>For Rent Mississauga - Rooms for rent in furnished home. Full use of all amenities. Suitable for single young person. \$350 plus utilities. Contact Norm at (416) 567-7857.</p> <p>Anyone interested in a country holiday? We have a one-bedroom apartment available either weekly or monthly. Acton area. (519) 853-2358.</p>	<p>For Rent Lowest Car Rental Rates by Lokhorst Holland Schiphol Airport CAMPER RENTALS  • Competitive weekly and monthly rates • Large selection of makes and models Toronto office: (416) 492-5494 31 Wagon Trailway Willowdale, ON M2J 4V4</p>	<p>Personal Christian professional businessman, age 32, would like to meet a sincere, attractive, outgoing Christian lady for friendship. Please call Tony at 1-(416) 858-2854. Will accept all collect calls.</p> <p>Single Men and Women if you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p> <p>Vacation Voor een geslaagde vakantie in Holland in de Achterhoek, het hele jaar door zomerhuisjes te huur met 2 of 3 slaapkamers, douche en verwarming. Voor int. belt u B. Pennings. R.R. #3, Carrying Place, ON K0K 1L0; phone (613) 392-5981 of schrijf: G. Jansen, Kasselder St., 12, 6075 BW, Sinderen, Geld. Holland. Tel. 31-8354-406.</p> <p>Two bedroom furnished apartment for rent, above garage, in the Hamilton area. Available by the week. Please call (416) 628-8507.</p> <p>Crossword Puzzle returns this week on page 6.</p>
<p>Obituaries Feb. 12, 1928 Apr. 23, 1991 In his infinite wisdom, the Lord has called to himself our fellow office-bearer and friend, RALPH OEGEMA We thank God for his heartwarming smile and years of faithful service. May God continue to bless, comfort and sustain Tina and her family. The Council of the Chr. Ref. Church, Fruitland, Ont.</p>	<p>Memorial A Memorial Service will be held for the late ARTHUR (Art) HENRY WINTER who passed away in Edmonton on March 5, 1991. The service will be held in the Christian Reformed Church, 209 Bearinger Road, Waterloo, Ont. at 1:00 p.m., on Saturday, June 1, 1991. Rev. Richard Vanden Berg will be officiating.</p>	<p>Real Estate ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. Het vertrouwde adres.</p>		

Classified

Summer Job Market	Summer Job Market	Teachers	Vacation	Vacation
<p>Acton, Ont.: Experience in sales of masonry products. Third year marketing student. 21-years old. Would like to work in sales field, but will take anything for the summer. Call: Anthony Looyenga at (519) 853-0758.</p> <p>Bowmanville, Ont.: Athletic, country girl going into Grade 11. Has experience on apple, sheep and fruit & veg. farms. Wouldn't mind trying some sort of camp-counselling, assistant counselling, etc. But willing to do almost <i>anything</i>! Contact: Gena Jaspers-Fayer, R.R. #4 (3326) Bragg Rd., Bowmanville, ON L1C 3K5 (416) 623-2634.</p> <p>Bowmanville, Ont.: 16-year-old, Grade 11 male looking for work in farming or construction during the summer months. Have experience in bricklaying (labourer) and farmwork. Also have driver's licence. Richard Wessels, R.R. #4, Bowmanville, ON L1C 3K5. Phone: (416) 623-8521.</p> <p>Grimsby, Ont.: DORDT COLLEGE student (3rd year English major, journalism) is looking for a job during the summer months. Many years of experience in greenhouse and nursery work, but prefers study related work. Dirk B. Schouten (416) 945-5335.</p> <p>GUELPH, Ont.: Looking for work in construction, but willing to do other work. Experience in framing, social work, greenhouse and machine shop work. Call Brent at (519) 836-3298.</p> <p>INDIAN RIVER, Ont.: I am a university student looking for summer employment in office work, baby-sitting, or housework. If you have any work for me, please call Angela at (705) 295-6942.</p> <p>LINDSAY, Ont.: 20-year-old male university student would like summer work as a lifeguard and/or swim instructor (all levels). My qualifications include many RLS SC levels such as instructor, lifesaver, boat rescue, water-safety instructor and bronze bar. I have three years experience, am available May 1, and you can contact me, Claude, at (705) 328-0608.</p> <p>Lucknow, Ont.: I have experience on a dairy farm, would like to work on a dairy or beef farm. Alex Hartemink, age 16, R.R. #5, Lucknow, ON N0G 2H0. Phone: (519) 395-5227.</p> <p>MORRISBURG, Ont.: Reformed Bible College student (3rd year). I am working towards my Bachelor of Religious Education in Missions degree with a minor in social work. I am looking for a job for the summer months which is social work related. Amy Van Veen, R.R. #1, Morrisburg, ON K0C 1X0; Phone: (613) 543-2097.</p> <p>Oshawa, Ont.: Hi, I'm a 21-year old Sir Wilfred Laurier University student (Political Science, 2nd yr.) looking for office experience. Good typing and number keying skills, am familiar with computers but would like to learn more. Will consider any office job. Available May 29. Please surprise me! Call Connie at (416) 728-1348.</p> <p>ST. CATHARINES, Ont.: McMaster student is eager to find summer employment. Prefer office work (computer, etc.) but I'm open to doing other things as well. Call Dave at (416) 935-4026.</p>	<p>Smithville, Ont.: Able-bodied, 17-year old SDCH student (graduating in June) urgently needs summer work so he can save up to go to Dordt College next September. Will tackle just about anything. Are you interested? Please call Phil at (416) 957-0781.</p> <p>TORONTO, Ont.: Second-year female Redeemer student, 19 years old, seeks employment in Toronto area. Experienced with young children and infants, minor cooking, housekeeping and gardening, but eager and willing to learn new skills. Call Liesje at (416) 648-2131, ext. 320, or, after April 26, at (416) 223-8380.</p> <p>VANCOUVER, B.C.: I am a 24 year old social work student (3rd year) seeking employment in the social services in the Greater Vancouver area. I have experience working with the mentally disabled, elderly and troubled youth. Call Mary-Anne at (604) 434-8776.</p> <p>WATERLOO, Ont.: 20-year-old Guelph University student (English, second year) seeks summer job in the Kitchener/Waterloo or Toronto area. Would like to work in study-related field but is willing to do just about anything. Has experience as camp counsellor, swimming instructor and caring for children. Call Trixie at (519) 725-4581.</p>	<p>RICHMOND, B.C.: Richmond Chr. School is seeking an experienced educator, Vice-Principal, to join our staff of 25 teachers. The applicant must have a vision for dynamic Christ-centred education, an ability to provide direction and leadership, as well as a willingness to grow in his truth. Courses in Educational Administration would be an asset. Currently our school teaches 335 students on two campuses (K-7, 8-10). The starting date for the successful applicant is negotiable. Please submit your personal statement of faith, along with your resume to Mrs. N. Koopmans, Education Committee, Richmond Chr. School, 5240 Woodward Road, Richmond, BC V7E 1H1</p> <p>SMITHERS, B.C.: Bulkley Valley Chr. School has a definite 1991/92 opening for a Grade 1 teacher. This is for a small single grade class (one of two grade 1 classes). Please address resumes and inquiries to Glenn A. Ewald, Principal, Elementary Campus, P.O. Box 2117, Smithers, BC V0J 2N0, or Mrs. Winette McEwen, Education Committee Chair., P.O. Box 3683, Smithers, BC V0J 2N0, or call (604) 847-9833.</p> <p>WOODBIDGE, Ont.: Toronto District Chr. High School invites applications for a teaching position in Music. Please forward resumes to the principal at the school, 377 Woodbridge Ave., Woodbridge, ON L4L 2S8</p>	<div><div>LITTLE EUROPE RESORT</div><div>Bracebridge, Muskoka</div><div>Plan a successful vacation at our resort known for its Dutch hospitality. Reasonable rates for cottage rentals. Excellent for camping, swimming and fishing (ideal for group camping). "Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118, past the Muskoka Airport.</div><div>• No pets please • Showers available</div><div>R.S. BAKEMA Tel. (705) 645-2738</div></div> <div><div>Christy's Cove Summer Resort</div><div>on Magnetawan River at Georgian Bay</div><div>• Reasonable rates • No G.S.T.</div><div>• Water craft available • playground • restaurant • beach</div><div>Hosts: Hessel, Marie, Christina and Jonathan Wiersma (705) 383-2930</div></div>	<div><div>For Sale</div><div>For Sale</div></div> <div><div>For sale</div><div>STATENBIJBEL</div><div>Printed in the year 1662. Written in "Hoch Deutsch." Old and New Testament maps. Includes the apocrypha. Write or phone:</div><div>Mr. & Mrs. Peter De Vries</div><div>3050 Glencrest Rd., Apt. 1001</div><div>Burlington, On L7N 2H3</div><div>Phone: (416) 634-8951</div></div>
	Teachers	Miscellaneous	Teachers	Teachers
	<p>BELLEVILLE, Ont.: Belleville District Christian School has a half-time opening in Kindergarten for the school year 1991-1992. Please send resume and applications to: Leo VanArragon, Principal, Belleville District Christian School, R.R. #5, Belleville, ON K8N 4Z5</p> <p>BRAMPTON, Ont.: John Knox Chr. School seeks applications for the position in the Junior Grades for the 1991/92 school year. French and Music an asset. All interested in applying, please forward application and resume to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236</p> <p>HOUSTON, B.C.: Houston Christian School, located in the beautiful Bulkley Valley of north central B.C. has 3 Elementary teaching positions open. Please address all inquiries to Mr. Doyle Smiens, Principal, Box 237, Houston, B.C. Phone (604) 845-7736.</p> <p>MEDICINE HAT, Alta.: Medicine Hat Christian School invites applications for a Grade 2, as well as an E.C.S. (Early Childhood Services) position for the 1991/92 school year. Qualifications in music will be an asset. Medicine Hat Chr. School is an interdenominational school and has an enrolment of 140 students from E.C.S. to Grade 9. Please submit application and resume to Mr. Wm. Siofstra, Principal, Medicine Hat Chr. School, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2. Phone: school (403) 526-3246; home (403) 526-7192.</p> <p>TERRACE, B.C.: Centennial Christian School is accepting applications for a Kindergarten position for the 1991-92 school year. Direct inquiries to: Mr. Frank Voogd, 3608 Sparks St., Terrace, BC V8G 2A5; Phone: (604) 835-6173</p>	<div><div>CHRISTIAN TEXTBOOKS</div><div>IT'S OUR CONCERN . .</div><div>. . MAKE IT YOURS</div><div>YOUR GIFTS ARE TAX DEDUCTIBLE</div><div>FOUNDED 1975</div><div>Canadian Christian Education Foundation, Inc.</div><div>FRED R. VANDER VELDE</div><div>EXECUTIVE DIRECTOR</div><div>2621 CAVENDISH DRIVE</div><div>BURLINGTON, ONTARIO L7P 3W6</div><div>(416) 336-5619</div></div>	<div><div>Stouffville Christian School</div><div>requires teachers for the following full-time positions, beginning September, 1991 (Ontario teachers certificate or equivalent required):</div><div>Primary — Junior div. in the area of French</div><div>Intermediate — Senior div. in the area of French</div><div>Senior div. in the area of Mathematics and Science</div><div>Grade 7 Core and Social Science</div><div>Please send your resume to:</div><div>The Principal, Stouffville Christian School</div><div>R.R. #3, Claremont, ON L0H 1E0</div><div>Tel.: (416) 640-3297</div></div>	<div><div>Help Wanted</div><div>Help Wanted</div></div> <div><div>Director for Youth and Congregational Development</div><div>The First Christian Reformed Church of Victoria, B.C., Canada,</div><div>located on beautiful Vancouver Island, is now receiving applications for the position of "Director for Youth and Congregational Development." Emphasis will be on personal and program development, one-on-one contacts, group dynamics and outreach. A Masters in Church Education (MCE) or equivalent in education and experience is required. Further information, profile of congregation and additional materials are available from:</div><div>Mrs. Janette Schaafsma (phone: 604-727-2910)</div><div>or by writing to Search Committee</div><div>First CRC, 661 Agnes St., Victoria, BC Canada V8Z 2E7</div></div> <div><div>PART-TIME YOUTH WORKER</div><div>is being sought by the Delta First Ladner CRC. Delta is a rapidly expanding suburb of Vancouver, B.C. Church profiles and further information on this exciting/challenging new position available. Enquiries/resumes should be directed to:</div><div>John Bandstra (604) 946-6231</div></div>

Classified/Events

Help Wanted		Events		Miscellaneous						
<div data-bbox="141 310 836 932">  <p>Ontario Federation of Independent Schools</p> <p>Position Available</p> <p>Executive Director to advance the educational justice work of OFIS (formerly, Ontario Association of Alternative and Independent Schools). A visionary board and developed policies for family-choice education in Ontario. Also represents provincial associations through the Federation of Independent Schools of Canada. Part-time initially. Contact:</p> <p>Lyle McBurney, OFIS 2020 Bathurst St., Ste. 2, Toronto, ON M5P 3L1 (416) 781-3591</p> </div>		<div data-bbox="856 310 1572 1507"> <p>May 24, 25, 26, 1991</p> <p>30th Anniversary of Pacific Christian School Victoria, B.C. <i>and you're invited!</i></p> <table border="0"> <tr> <td>Fri., May 24 7:30 pm</td> <td>CALLING ALL GRADUATES ALUMNI PARTY in the Elementary Gym</td> </tr> <tr> <td>Sat., May 25 7:30 pm</td> <td>30th BIRTHDAY CELEBRATION DINNER FOR THE SCHOOL in the High School Gym</td> </tr> <tr> <td>Sun., May 26 2:00 pm</td> <td>A SERVICE OF "THANKSGIVING AND CELEBRATION" (In University Centre) — FOR WHAT GOD HAS GIVEN AND FOR WHAT GOD HAS BUILT.</td> </tr> </table> <div data-bbox="887 1087 1542 1289"> <p><i>Thirty years ago, we started with two rooms, two teachers and 30 students.</i> <i>Today we have an elementary school with 374 students and a new high school with 265 students.</i></p> </div> <p>If you've been part of the school, we welcome you to be part of the celebration!</p> <p>PLEASE PHONE (604) 479-9365 FOR INFORMATION OR TICKETS</p> </div>		Fri., May 24 7:30 pm	CALLING ALL GRADUATES ALUMNI PARTY in the Elementary Gym	Sat., May 25 7:30 pm	30th BIRTHDAY CELEBRATION DINNER FOR THE SCHOOL in the High School Gym	Sun., May 26 2:00 pm	A SERVICE OF "THANKSGIVING AND CELEBRATION" (In University Centre) — FOR WHAT GOD HAS GIVEN AND FOR WHAT GOD HAS BUILT.	<div data-bbox="1592 310 1925 745">  <p>It pays to advertise in Calvinist Contact</p> </div>
Fri., May 24 7:30 pm	CALLING ALL GRADUATES ALUMNI PARTY in the Elementary Gym									
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<div data-bbox="141 1025 836 1507"> <p>Events</p> <p>18th Annual Grunneger Picnic (for: Grunnegers en aangetrouwden) SATURDAY, JUNE 15, 1991 Grand River Conservation Area Rockwood, Ont. (Rockwood is on Hwy. 7 between Guelph and Acton) Pavilion rented in case of rain. Activities and games planned for children. Lunch at 12:30 Come all at anytime from 10 a.m. on.</p> </div>		<div data-bbox="1592 777 1925 1585"> <p>Summer Job Market</p> <p>Attention: All Students</p> <p>We know that many of you are thinking about summer jobs at this time. As in previous years, Calvinist Contact will carry the Summer Job Market section in the Classifieds. We urge you to check this section from March 15 until May 31. Send us your announcement, and include <i>name, age, address, phone number, experience and type of work you are seeking</i>. This service is <i>free of charge</i>. We have only <i>one request</i>: Please <i>cancel</i> the ad as soon as you have found employment so that you don't use up valuable space needlessly.</p> <p>Good job hunting!</p> <p>Stan de Jong, Manager</p> </div>								
<div data-bbox="141 1538 836 1880"> <p><i>You are invited to the</i></p> <p>"Benton Community Concert Series" <i>featuring</i> JONATHAN OLDENGARM - organist and the TRIUMPHANT BRASS Benton Street Baptist Church, Kitchener, Ont. on May 25, 1991, at 7:30 p.m. For information call J. Oldengarm (519) 338-3214 or Norm Farr (519) 579-4587</p> </div>		<div data-bbox="856 1538 1572 2470">  <p><i>We love early birds!</i></p> <p>Renew your C.C. subscription now!</p> <p>Our Circulation Manager is at her job every day trying to keep our subscriptions up to date. We spend thousands of dollars each year in postage sending out renewal notices, reminders, etc. To top it off, Canada Post charges us an extra fee for using the handy business-reply envelopes we make available. This means that in order to get a subscription renewed we have to pay close to \$1.00 in postage alone!</p> <p>The computer label on your Calvinist Contact copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, kindly consider sending us the renewal fee ahead of time. This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!</p> <p>Be an early bird! We appreciate your co-operation. Please use the coupon below when sending us your renewal fee.</p> </div>								
<div data-bbox="141 1911 836 2237"> <p>BRANTFORD CHRISTIAN SCHOOL</p> <p>cordially invites you to attend the dedication ceremonies for the recently completed addition to its school building.</p> <p>The ceremonies will take place on:</p> <p>Saturday, June 1, 1991 - Starting at 2:00 P.M. Guest Speaker: Jake Ellens Open House from 10:00 - 12:00 A.M. For further information call BCSat (519) 752-0433.</p> </div>		<div data-bbox="1592 1616 1925 2921"> <p>ADDRESS CHANGE</p> <p>Please use this form and allow four weeks for processing request.</p> <p>Attach your present label here.</p> <p>Please indicate when new address takes effect.</p> <p>Effective: _____</p> <p>Name: _____</p> <p>New Address: _____</p> <p>City: _____</p> <p>Prov.: _____</p> <p>Code: _____</p> <p>mail to: CALVINIST CONTACT 4-261 Martindale Rd. St. Catharines, ON L2W 1A1</p> </div>								
<div data-bbox="141 2299 473 2921"> <p>40th ANNIVERSARY Celebration/Reunion WALLACEBURG Chr. Reformed Church July 12, 13 & 14</p> <p>Fri. - Dinner Sat. - Brunch and Picnic Sun. - Celebration service with Rev. C. Tuyl</p> <p>All friends and former members are invited!</p> <p>Dinner tickets/info., call: (519) 677-4479</p> </div>		<div data-bbox="493 2408 836 2921">  <p>Check out our classifieds for possible teaching positions.</p> </div>								

Calendar of Events

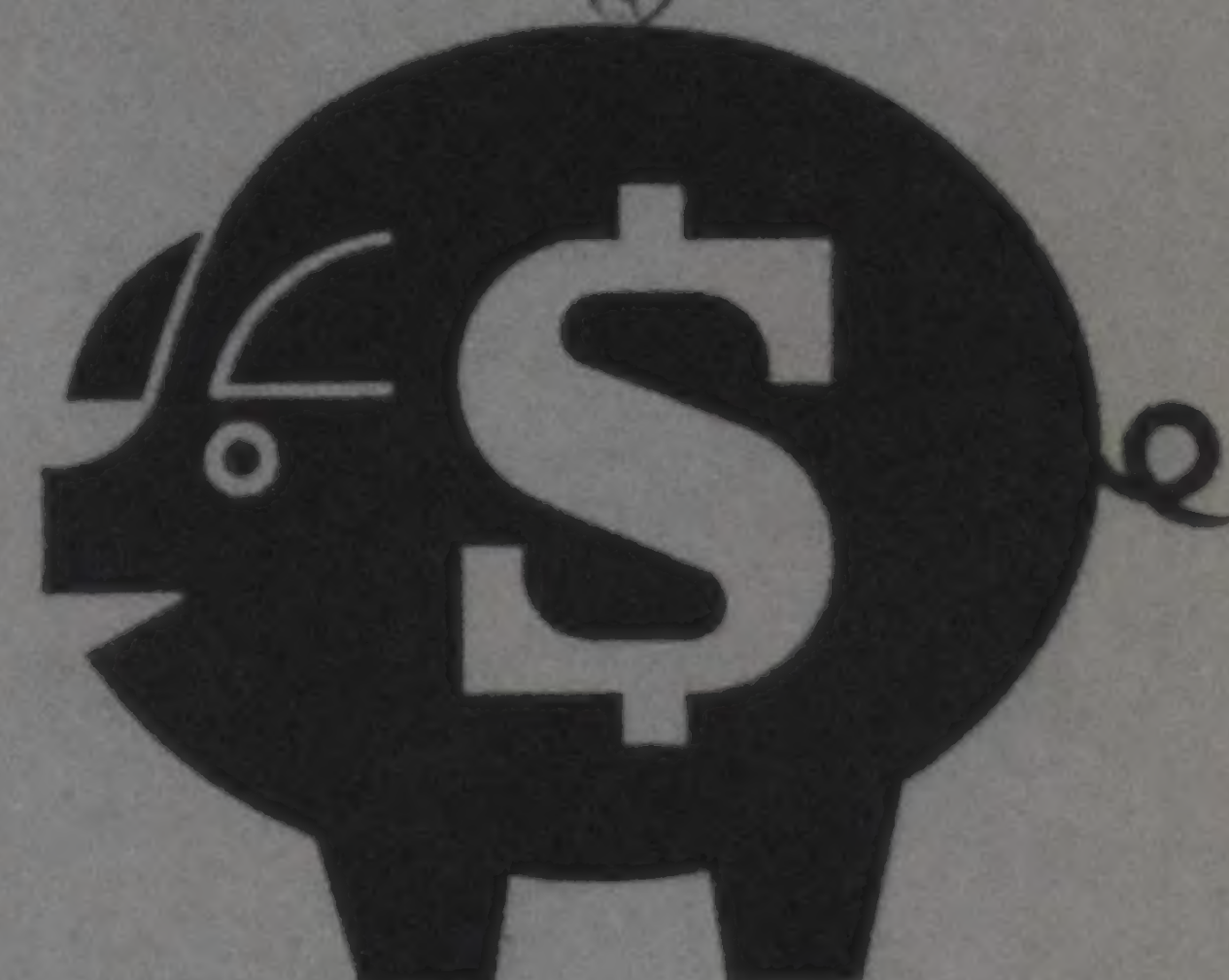
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| May 17, 18, 19 | Clinton's 11th Annual "Klompfeest." At Clinton Community Park, Clinton, Ont. For info. call (519) 523-9559 or 482-5679. | May 25 | Conferring of degrees on sixth graduation class, 2 p.m., Redeemer College, Ancaster, Ont. Commencement address by Dr. John Bernbaum. Admission free. |
| May 19 | All-Ontario YP Convention worship service, at 7 p.m., Gymnasium, Brock University, St. Catharines, Ont. Everyone welcome! | May 25 | Annual A.B.C. sale, from 9 a.m. - 1 p.m., at Shalom Manor, Grimsby, Ont. Crafts, baking, white elephant table, plants, etc. Dutch hospitality at its best! |
| May 22 | "De Hollandse Dag in York," at 10 a.m., Maranatha CRC, York, Ont. Speaker: Rev. Jacob Kuntz. For info. call (416) 768-3634 or 774-1508. | May 25-June 15 | Concert by Heather & Helen, assisted by Jack Rintjema and Steve Marfisi. Christian contemporary music. All events start 7:30 p.m. May 25: Bethel CRC, London; June 1: HDCH, Hamilton; June 15: Calvin CRC, Ottawa. Admission at the door. Portion of proceeds to CRWRC. |
| May 23, 24 | Dan Veldman speaks on satanic and cultural deceptions of our age and the Christians' response, 8 p.m., Sir Allan MacNab Sec. School Auditorium, Hamilton, Ont. For info. call (416) 765-5259. | May 26 | City-wide hymn sing, 8 p.m., First CRC, Sarnia, Ont. |
| May 24 | Famous Dutch soprano Ely Ameling, accompanied by pianist Rudolf Jansen, in concert, 8 p.m., Roy Thomson Hall, Toronto, Ont. Call RTH for tickets. | June 1 | Dedication ceremonies for new addition to Brantford Christian School, Brantford, Ont. Starts 2 p.m. Speaker: Jake Ellens. |
| May 24-25 | Drs. R. C. Sproul, president of Ligonier Ministries of Canada, speaks at the Airport Hilton Hotel, Toronto, Ont. Theme: "The Majesty of Christ." For info. call 1-800-344-9499. | June 3-7 | "Milk & Honey Summer Festival," at Redeemer College, Ancaster, Ont. For details call (416) 648-2131. |
| May 25 | Anniversary dinner of the Springdale Calymette Club, 6 p.m., Springdale Fellowship Hall, Springdale, Ont. For info. call Carrie Kooy at (416) 775-2421. | June 4 | Music for choir, organ, piano and trumpet with Paul Grimwood conducting. Concert starts at 8 p.m., Redeemer College, Ancaster, Ont. For tickets calls (416) 648-2131. |

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Where's that
draft coming
from...?

Marian Van Til

Did you know that the amount of energy lost through windows in North America is staggering? In the U.S. alone, energy loss through windows — and not just old, loose ones — is equal to that delivered each year by the Alaska pipeline, reports *Sierra* magazine (March/April 1991).

There are solutions, through recent rapid advances in window design. A decade ago came the commercial production of "low-emissivity" glass. It's coated with a substance which blocks heat-flow but not light.

Now there are also windows which sandwich a layer of (nontoxic) argon gas, which is a better insulator than air, between two panes of coated glass. Such windows are *four times* more effective than single pane windows, and twice as good as most double-pane windows.

But even better things are possible. A vacuum between two panes increases efficiency 15 times over single pane windows. "Though they are crystal-clear," says *Sierra*, "these vacuum-packed windows perform as well as most insulated walls at night. During the day, by providing heat from sunlight, they act as a solar furnace."

Unfortunately you can't buy them — yet. So far they are too expensive to mass-produce. But you can consider other energy-efficient alternatives in your quest to be a good steward of creation.

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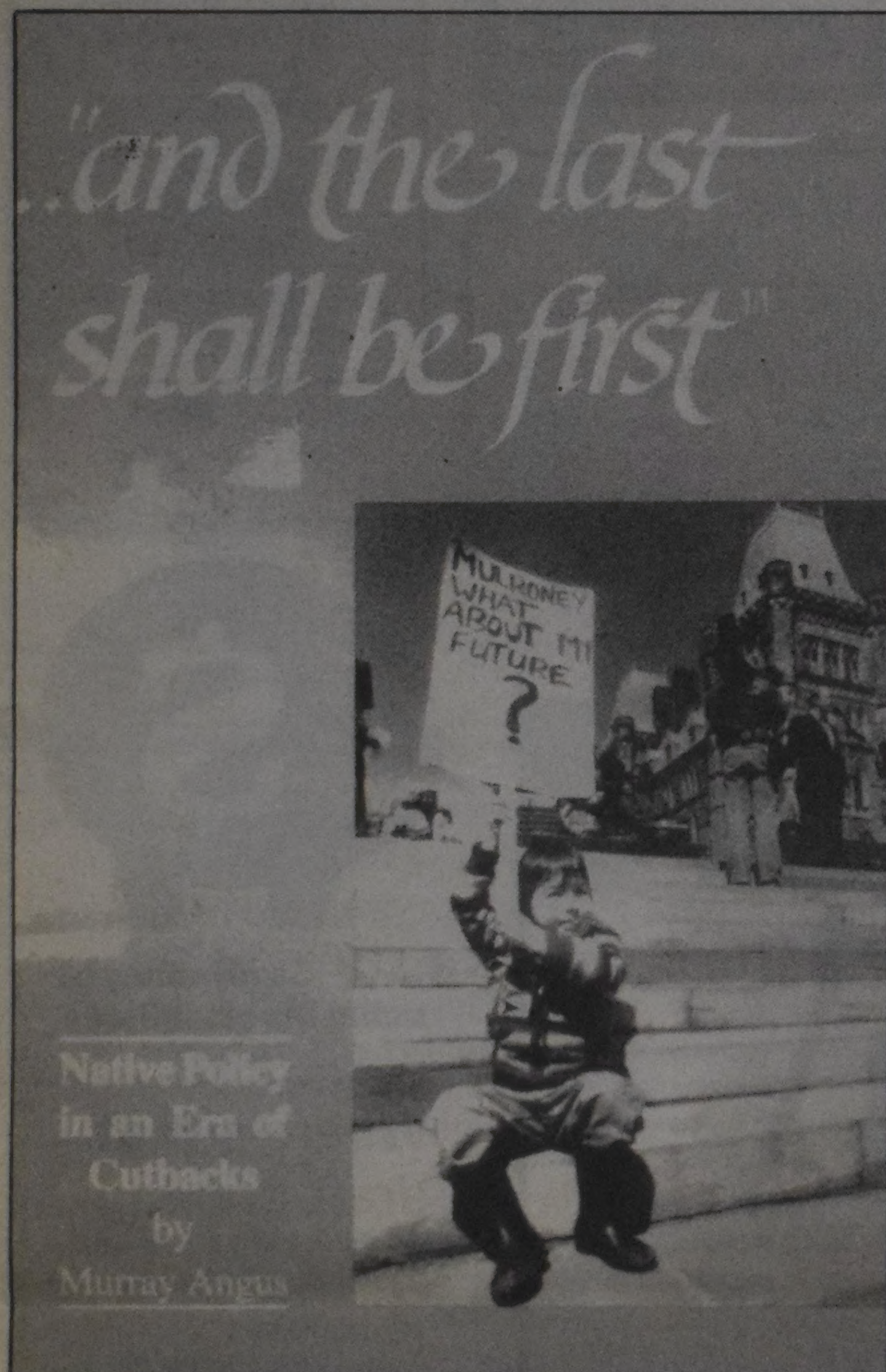
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Books

Robert VanderVennen, book review editor

Canadian affairs

Responding to federal pressure on Native people



"...And the last shall be first:" *Native Policy in an Era of Cutbacks*, by Murray Angus. Ottawa: Aboriginal Rights Coalition, 1990. Softcover, 87 pages. Reviewed by Robert VanderVennen.

"The Tories are looking for ways to get out of the Native business," is the opening sentence of this book, a quotation from a former government ministerial aide. The book is a study commissioned by the Aboriginal Rights Coalition (formerly Project North) to outline for it the

implications of shifts in federal policies for work with aboriginal people by churches and other non-Native groups.

Angus argues that federal turning away from Native concerns is linked to the government's moves to dismantle the welfare state and shift the tax burden heavily to the middle class. The question now is whether the middle class will stand with Natives to resist this or will turn away from Native concerns to protect its own turf.

Native people are vulnerable. They were the last to be added to the list of noble causes supported by the welfare state, and the 1990 budget shows them to be the first to be cast off, especially those who speak up for their rights.

Native people want more control over their own affairs, says Angus, but need resources. Besides transfer payments, they look to revenues from land and resources; but increasingly the government is denying that access. Currently some 2,500 land claims are outstanding and the pace of settlement is glacier-like. The Office of Native Claims freely admits, says Angus, that "notions of morality, fairness, and unconscionable dealings [do] not enter into..." what constitutes a valid claim. The government's approach is to try to buy out land claims, but Natives resist this because it does not protect them long-term.

Ignoring their own laws

Forest cutting, for instance, finds the government supporting the forest industry. Compensation to the Natives is usually an afterthought, sometimes only after the courts force it. Canadian governments, says Angus, have a long record of not obeying their own laws in relation to Natives.

The author calls on the Aboriginal Rights Coalition of churches to understand the Tories' corporate agenda for the nation. Churches should resist that agenda and "discover their own reasons for reshaping Canadian society in ways that would also benefit native people."

Clearly, massive economic and political changes are taking place in Canada today. In large part those changes are being orchestrated by people with power in our society. This book in an eloquent and patient way calls on Christians to understand what changes are underway and to shape them in ways that will give fair space to Native people as well as themselves.



Friends of God

Wayne Brouwer

When God lets us down (I)

"Why, O Lord, do you reject me and hide your face from me? ... The darkness is my closest friend" (Ps. 88:14, 18).

Pain is a rather relative thing for us. Recently I read a meditation by Charles Wolfe in which he told of a summer experience as a boys' camp counsellor in Texas. One day he saw two boys hunched over, watching something on the ground. As he neared, he saw that they were playing with a scorpion, teasing it with a stick.

Here's the dialogue he overheard. One boy: "I wonder what it feels like to be stung by a scorpion?" The second fellow: "I was stung by one once." First boy again: "Well, what did it feel like?"

At this point the second boy thought about it for a bit and then pinched one of his arms until the pain came back just right. Then he reached over and pinched his friend's arm about that much.

"Hmmm!" says the first boy. "I thought it would hurt a lot more than that!"

It's hard to measure pain. That's particularly true because each of us tolerates pain in different ways. What hurts me a lot may not hurt you very much. And on the other hand, what brings tears to your eyes, someone else might just walk away from without a second thought.

Universal language

Still, pain and suffering are a way of life for us on planet Earth. One Spanish philosopher asked the question, "What is this life that begins amidst the cries of the infant and the screams of the mother?" We come into this world with wails and tears, and that's often how we leave it too. To live is to know suffering firsthand. Tears are, at least, one universal language.

But if we were to remember all of our sufferings, all of our pain, all of the times when we felt hurt or agony, we'd quickly find that not all the "scorpions" of our lives have stung us in exactly the same way. And if we were to begin ranking each of our hurts from least traumatic to most, there would be some obvious choices to make.

Cuts and bruises, of course, would sink low on our list of hurts. Surgery, especially of the major varieties, would probably rank a lot higher. And still further up on the list would be that mixed assortment of psychological pains we experience: humiliation, job loss or death. Death is one of the toughest scorpion stings to bear. Just ask any parent who has buried a child; or talk to a surviving spouse.

But are these the *worst* stings we feel? Is even death the *deepest* hurt we can experience?

Deepest hurts

I know a man who puts something else at the top of his list. His business partner betrayed him years ago — a man he called his friend; a man to whom he entrusted his livelihood; a man who went through so many struggles with him. If I were to tell you all the details of what happened between them, you'd never believe it. It's all too horrible. No one could be that mean. *Especially* not a friend! But that's precisely why it hurts him so much. And that's why he can't let it go, even now. That's the hurt at the top of his list.

Or take the case of a woman I know. She almost wishes that her husband *had* died. Sure, that would have hurt her an awful lot. But at least she'd have his memories. She'd remember all the good times they shared together. But this is what happened: he left her for someone else! How does she live with that? Her intimate partner, her closest confidant, her best friend.... And now he's with another woman, as if that's the way it was meant to be! As if everything's a-OK!

Do you have a story like that too? What do you have at the top of your "hurts list?" Is it something like that?

Think about it and join me for another look next week.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



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